The Christian Century

PUBLISHED WEEKLY

Homemaking Is My Vocation
By Claire Sherwood Kimble

The American Baptists
Report from Denver Convention

Federal Union of Churches
By E. Stanley Jones

We Shall Not Sign
An Editorial

JUNE 10, 1953

In This Issue

Claire Sherwood Kimble

and her husband, Theodore H. Kimble, managing editor of *Household Magazine*, are active members of the First Congregational Church, Topeka, Kan. Both sing in the chancel choir; she is chairman of the church's Fellowship of Prayer; she is also a member of its women's federation. Mr. Kimble is vice-chairman of the board of trustees and teaches in the church school. Mrs. Kimble graduated from Knox College, Galesburg, Ill., with Phi Beta Kappa honors. She is the mother of two sons, Peter, 6, and Christopher, 3. This is the ninth article in the current series on Christian vocations.

E. Stanley Jones

moves about the earth so rapidly and continuously that it is difficult at times to give him an address. Last we heard Dr. Jones was in Japan holding another national series of evangelistic addresses, and with his usual effectiveness. By this time, however, he is probably back in this country and swinging into the summer program of conducting spiritual retreats ("ashrams") which has grown to such large proportions. His development of the federal union idea and his championship of it has been reported by him and others in many articles published by this paper during the past five years. Dr. Jones can always be reached at 150 Fifth Ave., New York 10, N. Y.

J. Maurice Trimmer

is minister of the Fifth Avenue Baptist Church, Huntington, W. Va., and our staff correspondent for West Virginia and Kentucky. Before going to Huntington, Mr. Trimmer reported news from Georgia for The Christian Century; at that time he was minister of the First Baptist Church (Southern Convention), Macon. Next week Harold E. Fey, executive editor, will report the Presbyterian, U.S.A., General Assembly, and in following issues the General Assemblies of the Presbyterian, U.S., and United Presbyterian churches.

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The Christian Century

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Coming Events

June 10-14. Lutheran Free Church 57th Annual Conference, Minneapolis.
June 10-14. National Baptist Convention of America Sunday School Congress, Indianapolis.
June 11-14. American Friends Service Committee Institutes of International Relations, Houston, Tex.; Topeka, Kan.
June 11-17. Triennial National Interseminary Conference, Springfield, Ohio.
June 11-20. A.F.S.C. College Institute of International Relations, Spencer, N. Y.
June 12-19. A.F.S.C. Washington, D. C., Institute (College Students), Washington, D. C.
June 14. Children's Day.
June 14. Japan International Christian University Founders' Day.
June 14-17. Disciple Nebraska State Convention, Aurora.
June 14-20. Conference on the Christian World Mission (National Council of Churches), Boulder, Colo.
June 15-18. Baptist Student Movement National Assembly, Green Lake, Wis.
June 15-19. American Lutheran Church Northwestern District Convention, Reed College, Portland, Ore.
June 15-19. First Annual Meredith School of Christian Studies, Meredith College, Raleigh, N. C.
June 15-19. Conference for Town and Country Pastors, State College, Pa.
June 15-19. Religious Radio Workshop (National Council of Churches Broadcasting and Film Commission), State College, Pa.
June 15-21. Church of God International Convocation, Anderson, Ind.; Gov. Theodore R. McKeldin, Harry Richardson, speakers.
June 15-21. Evangelical Free Church of America 60th Annual Conference, Winona Lake, Ind.
June 15-July 16. School for Town and Country Ministers, Iliff School of Theology, Denver.
June 15-Aug. 22. Boston University School of Theology Minister-in-Industry Program, Boston.
June 16-17. Michigan Council of Churches Area Workshop on the Churches and World Order, Ann Arbor.
June 16-18. National Fellowship of Indian Workers Pacific Northwest Regional Conference, Tacoma, Wash.
June 16-21. United Evangelical Lutheran Church 57th Annual Convention, Atlantic, Iowa.
June 16-21. Church of the Brethren Annual Conference, Colorado Springs, Colo.
June 17-24. Evangelical and Reformed Triennial General Synod, Tiffin, Ohio.
June 17-27. Lutheran Church—Missouri Synod Triennial National Convention, Houston, Tex.
June 18-23. Faculty Christian Fellowship National Conference, Parkville, Mo.
June 18-26. American Baptist National Youth Conference, Green Lake, Wis.
June 20-21. Religious Research Fellowship (N.C.C. Department of Research and Survey), Williams Bay, Wis.
June 20-29. 7th International Congregational Council, St. Andrews, Scotland.
June 21-24. Finnish Evangelical Church (Suomi Synod) 64th Annual Convention, Astoria, Ore.
June 21-28. A.F.S.C. Institute of International Relations, Avon, Conn.
June 21-28. Evangelical Alliance Mission Conference, Winona Lake, Ind.
June 22-27. Winona Summer School of Missions, Winona Lake, Ind.
June 22-27. International Society of Christian Endeavor 42nd Annual Convention, Denver.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, JUNE 10, 1953 NUMBER 23

EDITORIAL

BY THIS TIME it is evident that the Bermuda conference is to be held not so much to prepare for talks with Russia as to try to heal the breaches which have opened between the Western allies. It is hard to see what concessions President Eisenhower can offer Prime Minister Churchill and the French representative—whoever he may turn out to be—which will reassure them regarding the wisdom, vigor and adequacy of America's leadership. Senator Taft's Cincinnati speech on May 26 was a confused and in some parts contradictory pronouncement on foreign policy, but in one respect it was crystal-clear. It served warning on the President not to make any important concessions at the Bermuda conference unless he is ready for a bitter battle in the Senate. Yet neither the British nor the French would have accepted the Eisenhower invitation had they not believed that changes in American policy, to bring it into line with their views, could result. President Eisenhower is in a difficult position. A few weeks ago he was telling the world that he would go anywhere and negotiate with anybody if there was a chance to serve peace. But now that the Russians have at least talked as though they would like a conference, and Churchill has called for an informal meeting of the heads of major governments without delay, the President has hurriedly backtracked. The only place he is ready to go now is to an island where he hopes to get matters straightened out with his allies. When he made his great April 16 speech the President told the Russians: "The hunger for peace is too great, the hour in history too late, for any government to mock men's hopes with mere words and promises and gestures." The words should be printed at the top of every sheet of scratch paper he uses in the Bermuda conference room.

Prospects at the Bermuda Talks

Can the Administration Cut Airforce Funds?

WHILE President Eisenhower is facing a choice in foreign policy between antagonizing our allies or a powerful section of the Republican party, his domestic policy is running into difficulties almost as great. Here the test comes on the appropriation bills now grinding through Congress. The President long ago discovered that the notion that careful administration could cut government expenses so drastically that large tax cuts would become possible was a campaign illusion. He has been forced to advise that the excess profits tax, due to expire at the end of this month, should be kept in force and to caution against other tax cuts before the budget is balanced, or nearly balanced. Yet it is clear that this will never happen —and hence that Republican tax promises will never be redeemed—without drastic reductions in the defense appropriations. The administration acknowledges this, and Secretary Wilson has proposed, with the President's approval, that the appropriations for the airforce be cut by $5 billion. The result is the usual propaganda uproar, loosed from airforce headquarters in the Pentagon, to convince Congress that this cut will leave the nation virtually helpless in the air. We do not wish to go into the argument over the revised airforce budget, although it seems to us that Secretary Wilson makes a persuasive case for the cuts he is recommending. When he points out that even after the proposed cuts the airforce will have $40.2 billion to spend in the next fiscal year, and will not be able to spend $24.9 billion of that, this hardly looks like abandoning air defense. Those Republicans in Congress who are leading the attack on the cuts in the bloated defense budget might profitably recall that one of the claims made in Eisenhower's behalf as a presidential candidate was that, as a military man, he knew how Pentagon budgets are drawn, where the soft spots can be found and where they can be trimmed without doing any damage. The President now says that the cuts his secretary of defense recommends are justified and will not endanger national security. If he does not have sufficient influence to carry them through a Congress in which his party is supposed to be panting to save money and reduce taxes, the prospects for his future effectiveness in dealing with domestic issues will be dark indeed.

Baptist Imperialism Wins at Denver

MEETING in Denver, the American Baptist Convention voted to raise and spend $8 million to build 300 new churches by 1956, as reported on page 695. The action carries the provision that all churches to be established shall be total-immersionist, closed-membership congregations which shall be "definitely related to the American Baptist Convention." With these points established, it made little difference that the convention also voted to make its expansionist activities conform to the principles of comity. Comity means something more than an agreement not to build a competing church across the street from one already established. It should also signify that the church which commits itself to observe comity will

live as a good neighbor to other Christians, which is hardly possible unless one is ready to accept their claim that they are Christians. How can this be done unless one is ready to acknowledge the validity of their form of baptism? What will be the attitude of these 300 new closed-membership churches to members of other denominations when they apply for admission to membership? They will be compelled, by convention action, to say: "We can accept you only if you are ready to deny that your baptism was valid and submit, as any person who had never been a member of a church would have to do, to immersion." Is that in accordance with the principles of comity? The effect of setting up such churches in new communities, with the aid of a denominational subsidy, will be to increase sectarianism. In addition, the action of the Denver meeting throws into discard the ancient Baptist principle of the autonomy of the local congregation. These new congregations will not be autonomous, but will be "definitely related"—i.e., bound hand and foot—to a central and authoritative ecclesiasticism. Consequently the news of this effort to meet the challenge of America's new communities, at which Christians of other denominations ought to be able to rejoice, must fill them with dismay. This is no time for a revival of 19th century ecclesiastical imperialism.

Mrs. Luce and the Cardinal Exhort the Italians

ITALY held a general election last Sunday. As this paper went to press before that date, we don't know how it turned out. Newspaper correspondents predicted that the result would be close, but that Premier de Gasperi's Christian Democrats would hold control of the Italian parliament by a few votes. Whatever the outcome, some attention should be paid to the way in which two prominent Americans injected themselves into the closing phases of the Italian campaign, for their actions may have important consequences. First came a scarcely veiled warning given the Italians by Ambassador Clare Boothe Luce that if they did not re-elect the Christian Democrats there would follow "grave consequences for the intimate and warm cooperation we [the U.S. and Italy] now enjoy." In other words, Mrs. Luce told Italy that it could choose between keeping the Catholic Action party in power and facing the prospect of being cut off by Uncle Sam without a cent. Since no speech of such importance could be made by an ambassador without having first been cleared by the state department—and more likely ordered by it—the long-range result is almost sure to be a strengthening of every group in Italian politics which resents American tendencies to throw our weight around. Cardinal Spellman's entrance into the Italian campaign was in some respects even more meaningful. To understand its significance one must remember that at the last Italian general election, in 1948, a storm of letters from Americans of Italian descent urging their Italian relatives to vote for de Gasperi was credited with having been decisive. Cardinal Spellman's appeal, distributed through the parishes of his archdiocese, for another such snowstorm of letters, was an effort to repeat that 1948 episode. But the notable thing about the cardinal's appeal this year was that, while he told Americans to admonish their Italian friends and relatives to vote against the Communist candidates, he did not also instruct them to call for votes against the monarchical and neo-fascist candidates. Mrs. Luce spoke as strongly against the rightest totalitarians as against the Communists, but the cardinal did not. Reports from Italy are agreed that it is the rise of the two parties of the extreme right, and not the nearly static Communist vote, which constitutes the greatest threat to de Gasperi. Why was the cardinal silent about that?

State Department, Not Mrs. Horton, On Trial

MR. DULLES and his department of state are on trial, accused by their own actions of bad manners and plain cowardice. Involved is the question of why the secretary and the department first proffered to Mildred McAfee Horton, vice-president of the National Council of Churches, former president of Wellesley and wartime commander of the WAVES, an appointment to a United Nations commission, then, without explanation to her, failed to ask the Senate to ratify such a nomination. It was only when the commission on which she was asked to serve was about ready to adjourn that word of the state department's failure got out. Several explanations followed, each more confusing than the last. The latest was offered by Acting Secretary Walter Bedell Smith. He regretted that "due either to a cumbrous mechanism now in process of reorganization or for any other reason, she has been subjected to embarrassment." This is no answer, as the dates given in his letter prove. The FBI had made its report, as it is required to do on all appointees of this kind, on April 16. For another ten days the matter was held up in the state department in the office of R. W. Scott McLeod, chief of security whose function is to "evaluate" the FBI reports. "It became apparent that the nomination could hardly be properly processed in time for the opening session," said General Smith's letter. It could have been processed if there had been no monkey-business behind the scenes, but *Newsweek* says that "the department reportedly feared another tongue-lashing from Senator Joseph R. McCarthy." If that explanation is allowed to stand, future state department appointees should be told that the department will refuse to support its own judgment and will immediately drop an appointment if there is even a threat or a possibility of opposition, no matter how unjust or unfair. We are confident that now Mr. Dulles has returned from his trip to the Middle East and India he will publicly apologize to Mrs. Horton and will quickly send her name to the Senate.

The Voice of Praise Is Not Silenced

CHRISTIAN FAITH is sorely tried by a communist regime. Any communist state imposes such rigid totalitarian controls that Christian churches find their efforts to maintain their testimony and gather converts made almost unbearably difficult. Yet the trickle of information which comes from the communist countries shows that a warm piety is persisting within the churches

there. Sermons which are being preached in Hungary, Czechoslovakia and East Germany are as fervent in their evangelical witness as any delivered from the pulpits of those countries before the communists took over. We know less about current preaching in China. But that the authentic accents of the gospel are still being heard there is shown by the words of a new Christian hymn. This, reports the *China Bulletin* of the National Council's Division of Foreign Missions, is being widely sung by students in the Peking area. As the editor of the *Bulletin,* Francis P. Jones, translates it, the verses obviously owe more to Calvin than to Marx or Mao:

Father, long before creation
Thou hadst chosen us in love;
And that love, so deep, so moving,
Draws us close to Christ above.
We will follow,
We will follow,
Firmly fixed in Christ alone.

Though the world may change its fashion,
Yet our God is e'er the same;
His compassion and His covenant
Through all ages will remain.
God's own children,
God's own children,
Must forever praise His name.

God's compassion is my story,
Is my boasting all the day;
Mercy free and never failing
Moves my will, directs my way.
God so loved us,
God so loved us,
That His only Son He gave.

Here is Christian hymnology in Red China, 1953. Have we any better in this country?

New York City Official Favors Tax Aid for Parochial Schools

LAZARUS JOSEPH, controller of the city of New York, told a fund-raising dinner of the Jesuit Seminary Association that the city should make financial grants for building parochial schools. Mr. Joseph proposed this as a means of lessening the overcrowding in public schools and called any who might oppose it on constitutional grounds "bigots." The Jesuit organization presented him with a scroll conferring life membership. . . . Rev. Ronald M. Hals, a Lutheran clergyman of San Diego, California, won his Ph.D. at Hebrew Union College, Cincinnati, this year. Add this to your list of worthy "firsts." . . . In our May 13 issue (page 566) we reported a custodial case recently decided in a New York children's court. Here's another, this time in the state across the river. Judge Sidney Goldmann of the New Jersey superior court has ruled that, after a divorce, control of the religious upbringing of the children is in the hands of the parent given custody. The case was of a Roman Catholic father who sought enforcement of a premarital agreement that children of the marriage would be educated as Catholics. The divorced mother, who has custody of two daughters, has withdrawn from the Roman church and returned to her original Lutheran membership. Under the circumstances, the court found the premarital agreement not binding. . . . More than 650 Protestant students expelled from East German schools for refusing to leave the Protestant Junge Gemeinde (see the Century for May 13) have fled to West Berlin. . . . The new edition of the *Catholic Directory* reports a gain of 1,017,495 Roman Catholics during the past year. The total now is 30,425,015. Converts last year, measured by adult baptisms: 117,[illegible]3. . . . Justice Steuer of the Manhattan supreme court, New York, ordered reinstated a city washroom attendant fired by the civil service commission after ten years' service. The judge held that the fact the man was a Communist from 1936 to 1939 did not threaten national security in his present position. . . . We learn that the David C. Cook Publishing Company of Elgin, Illinois, has been turned over to the David C. Cook Foundation for Christian Education, "to aid and promote the work of religious education without profit to any person or group." This famous Sunday school publishing house has been family-owned for 78 years. The chairman of the trustees of the new nonprofit foundation will be David C. Cook III, who determined the change in ownership. There will be no changes in the publishing program of the foundation.

We Shall Not Sign

FOUR WEEKS AGO we published a letter from a gentleman in Texas who ordered a trial subscription to The Christian Century and sent his check to pay for that subscription. The subscription, however, was conditional. It was not to be entered until the editor had signed a pledge denying membership in the Communist party or sympathy with its ideas. This pledge was to be taken not only on behalf of the editor but of all employees of The Christian Century. In publishing this letter, an invitation was extended to our readers to tell us how they, if they were editing the paper, would reply. Extracts from some of their suggested replies were published last week in our correspondence department. The total number of replies has been about four times as numerous. Our readers evidently perceived in the requirement laid down by our prospective subscriber as significant and monitory an incident as had we.

I

We were not compelled to publish the demand of our prospective subscriber that we sign his private loyalty pledge. It would have been easy to return his letter and say nothing about it. We published it because we believed we had a duty to do so. It concerned our readers as well as ourselves. Every publication is in some sense a cooperative enterprise. We would like to maintain the relationship between the readers and staff of The Christian Century on a basis of candor. Candor demanded that we let our readers know that this finger of suspicion had been pointed in our direction.

We do not enjoy making that admission. We feel a sense of humiliation that anybody could ask us to sign such a pledge. The contents of The Christian Century should have made that impossible. Anybody can examine

our record. It is found in a series of annual volumes reaching back for many years that are available in nearly all the libraries in the country. Chagrin over our own failure to make our views plain is compounded by misgiving that the general climate of opinion has become so baleful. For a request of this kind, unusual as it is, is instantly recognizable as a product of the character of our times.

Part of what is involved here is the question of credibility. We have been asked to sign an oath so that we may be believed. If our readers cannot believe us without an oath, they could not trust our word if it were given on a stack of Bibles (R.S.V.) as high as the San Jacinto Monument. We are ready to state, and do now state, that we are Christians, not Communists; that our understanding of what it means to be a Christian makes it impossible for us to be a Communist; that nobody having anything to do with the publication of this paper is or has been a Communist. That statement stands, exactly as everything we publish stands, on our honor. We shall not sign this oath.

II

Would an oath establish credibility when it did not exist otherwise? Of course not. Would it mean anything if we printed an oath on the cover of each paper, all in legal form and properly notarized, in which the editor solemnly swore that to the best of his knowledge and belief the entire contents of the issue were the truth, the whole truth and nothing but the truth, so help him God? Absurd. Should the editor ask each member of the staff to sign, at the end of each day's work, a notarized statement swearing before the Almighty that on this day he or she had (knowingly) told no lies? Or have each take an oath every time a piece of copy is handed in? How silly can this stupidity become?

Have we come to the point where it is necessary to remind ourselves that we take integrity and truthfulness for granted? This oath-taking business, which is now being carried to such ridiculous extremes, calls all that into question and gains nothing. The Communists, whom it is allegedly the purpose of the oath-demanders to trap, do not hesitate to lie if it serves the purpose of the party line. Honest men and women, and journals which have built their reputation on their search for truth, refuse to believe that years of integrity and openness of conduct count for nothing.

Why do *you* read The Christian Century? Your promotion does not depend on it. You get no premium, no credit in meeting a quota, no guarantee that it will increase your salary. The main reason, we hope, is that you think that the matters this paper discusses or reports are important, that its editors and writers honestly intend to place before you the truth about issues that really matter—and that they have had a considerable degree of success in doing so. You know and we know that we sometimes err, because the paper makes a practice of publicly acknowledging error. But when we err it is not because the paper is influenced by a hierarchy or other hidden and entrenched interest to misrepresent the truth. It is not because we are afraid of retaliation, for our independent position to some extent protects us from that. And it is not because we can be bought off or otherwise made to serve some subversive interest.

What then is the real ground of your confidence—if you have confidence—that we try to tell the truth, that we are not serving any hidden interest, Communist or otherwise? Basically it is that we are in fact as well as in name openly committed to a *Christian* witness. To the degree that we live up to that high calling, we attain the highest level of civic loyalty and responsibility. There are times when it seems to us that the Christian witness requires acknowledgment that the behavior of men has fallen short of righteousness and the law of the land has fallen short of the law of God.

But when we say so, we speak with a consciousness that we could be, as we sometimes have been, mistaken. We are not God. You, the reader, have to decide, also before God, whether our margin of error is so wide that you are wasting your time in reading our pages. But you do not question the assumption that commitment to Christ is basic to right human relations, including the relationship with other people in our national life. This is the assumption that underlies every issue of The Christian Century. We believe profoundly that it fosters a dependable sense of civic responsibility and an unwavering commitment to the search for truth.

III

But there is more involved in the letter from our prospective subscriber than its imputation of a lack of editorial integrity. We are a part of these times, and we refuse to try to escape from them by flights into yesterday or tomorrow. Once that demand for our pledge was received, we had to publish it because we share the life of contemporary America. It casts a strong light on that life. It told us much about the position in which we now stand. We benefit from America's wide-ranging good, and we also suffer from its evil. Its social neuroses, its seizures of suspicion, its black moods of fear and despair do not exempt us. We would not have it otherwise. We recognize the cross lurking in these evils for independent Christian journalism, but we would rather go down fighting for freedom than live having betrayed it by holding aloof when it suffers.

Our freedom is part of the general liberty of the press, but it also has a Christian dimension which makes an important difference. We share the general obligation to witness to the truth, with the added responsibility that we have to find ways to confess that we find the center of truth in Christ. Our freedom is the liberty that upholds the dignity of man in a democracy, plus the liberty that is in Christ. It is the latter which takes away fear, for Christ conquered fear. We believe that no human order is secure which is not defended by men whose final trust is outside that order, in God. We believe that no man can really call his soul his own who does not entrust the keeping of its integrity to God, to whom he is finally responsible.

Being a part of these times requires us to recognize that there is a Communist conspiracy against freedom in the world and in our country, and to do all we can to oppose it. Because of it a few errant professors are being exposed and driven from their posts. But because of it many honest scholars in colleges, universities and theological seminaries are being pilloried for their refusal to

surrender their intellectual freedom, so precious in the history of Western thought, so essential to the future of our country and all mankind. We also refuse to submit to thought-control; so we take our place beside these honest and thoughtful men, aware that the glare of public suspicion often bedazzles discrimination between the innocent and guilty.

We know that communism has exploited for gain in its struggle for power the rightful resentment of men of color against racial discrimination and segregation, and we have tried to warn against this maneuver. We also know that all over this land Christian employers, pastors, labor leaders and churchwomen are held up to derision because they preach and practice the gospel of Christian brotherhood as it applies to relations between the races. Those who spit on them must also spit on us. Here again the attack on communism by some of its opponents sometimes betrays them into attacks against men and women whose Christian conviction compels them to stand for what they believe to be racial justice.

IV

Under Stalin communism shouted for peace while it seized satellites on all sides, ending with the attack on Korea, established as a nation by the United Nations. We cried out against this wickedness, and when Korea was attacked we advocated forcible resistance. At the same time we refuse to turn away from Christians in this and other countries who preach peace and work for it. Instead we have done what we could to magnify their voices and to enlarge their influence. We are determined not to permit the betrayal of peace if we can help it, either by the Communists or by those who attack as Communists all who seek to prevent, limit and restrain war. So today, when Stalin is dead, we insist that the new rulers of Russia must be encouraged to turn away from Stalinism and toward peace.

Today Christian legislators, like Senator Margaret Chase Smith and former Senator William Benton, maintain the standards of honor and personal integrity, without which political democracy cannot survive, at the risk of encounters with ruthless character assassins. We will continue to uphold their hands, and so must also take the blows aimed at them. Today Christian businessmen who know the economic meaning of human interdependence are compelled to struggle for survival against economic nationalists who seek to raise tariff walls and to gain and not give. We share the jibes that are hurled against "global give-aways" and the "Santa Claus boys."

We could continue to list issues on which such criticism and occasional false witness is to be expected. But to what advantage? For our anxious friend in Texas it can all be summed up by saying that The Christian Century's first loyalty is to Christ and his cause, that our encompassing devotion as a venture in Christian journalism is to the search for truth and the service of liberty, and that we mean to stand fast in such freedom as we possess, since freedom unused is freedom denied and dying. We shall not sign the pledge which he has concocted. But we shall invite him to increase his acquaintance with our paper, confident that if he does so he will find that his fears were groundless.

New Book of Snobs

EDITOR THE CHRISTIAN CENTURY:

SIR: William Makepeace Thackeray wrote his *Book of Snobs* in 1846-47. That was a long time ago. With the advance of civilization and culture, and particularly with the advance of the not-so-gentle art of snobbery, new additions to the encyclopedia of snobs are urgently called for.

Here comes Sigmund Spaeth with a much needed new chapter for that volume in a syndicated newspaper piece on "Musical Snobs." It's a bit of writing that brings joy to my low-browed mind. He lets fly with this:

> Every American community contains at least a handful of musical snobs. Some of them are honest perfectionists, resenting mediocrity of any kind, and perhaps feeling deservedly superior to their less experienced neighbors. . . . These outright and well trained snobs are usually surrounded by a few more self-styled "music lovers" who merely parrot their opinions and prejudices, hypocritically pretending to share their feelings. . . .
>
> For years the little circle of musical appreciators firmly and consistently kept music on a pedestal where the average listener could not reach it. They have deliberately surrounded the art with mystery, patronizing their less fortunate fellows to the extent of producing a national inferiority complex.
>
> It is when they insist on inflicting their ideas and ideals on the neighbors that the matter becomes dangerous. A handful of snobs can kill a local concert course by demanding artists and programs that are literally over the heads of ordinary mortals.

An orchid to Mr. Spaeth from a musical inferior!

The time is approaching when someone who knows his way around in such territory should write a new chapter on the religious and theological snob. Of course, the classic picture of the religious snob was drawn by One uniquely gifted with imagination, in the parable of the Pharisee and the Publican—the snob who said (to himself), "I thank Thee that I am not as this poor publican." However, we often miss the point of that as beautifully as the dear old lady who commented when her pastor read the parable to the congregation, "I'm glad I'm not like them old Pharisees."

A few years ago it was more popular than it is now, thank God, to have an antiphonal chorus in the churches, one group chanting, "Lord, I thank Thee that I am not one of those miserable fundamentalists, literalistic, ignorant and bigoted," while the other intoned, "Lord, I thank Thee that I am not one of those atheistic liberals who deny their faith." No doubt they canceled each other out, but they also canceled the church out in many places. A church cannot live on sneers alone.

One part of the chapter on theological snobs might well be devoted to the addicts today who look down from the towering heights of the new orthodoxy at the poor washed-up "liberals." They do not exactly demand, "Now, say 'Shibboleth.'" Their fashion is, "Now, say 'Existentialism.'" You may not know what it means. Perhaps no one does. But say it, or be excommunicated. Talk about "the existential moment"; get in a reference to "discontinuity." "Non-being" is also a good word. That will give the keen joy of the uptilted nose and the uplifted eyebrow, and enable you to look down on low forms of life like

Yours,

SIMEON STYLITES.

Ninth in a Series of Articles on Christian Vocation

Homemaking Is My Vocation

By Claire Sherwood Kimble

AS ONE who has attained a sense of holy calling in her vocation, I would like to share some of my experiences and thoughts, with a prayer that others may benefit. In most lives there are few great occasions to witness for one's faith, but in every life there are countless small opportunities. These can add up to form a continuous pattern and bring an awareness of fulfillment. That is how I look on my role as homemaker. I experience a deep peace and at the same time an exhilaration as I realize that I have found my place in God's world. The knowledge that in no other work could I serve him better is precious.

Many wives think of themselves as only housewives, doomed to a succession of tasks they do not enjoy, kept by their household routine from outside activities or careers that seem more glamorous. They are frustrated because they cannot see the importance of their work. These women *could* be wives who share their husbands' joys and problems, who with their husbands plan Christian homes and try to bring them into being, who lead their children in God's ways and nurture a spirit of Christian dedication in every aspect of their lives. For those whose good fortune it is to know the Way, following that Way is a calling.

The Secret of Fulfillment

The Christian homemaker, like the "just a housewife," has many duties. But because she is devoted to God's purposes her work and life take on new meaning. A Christian wife and mother must give herself wholeheartedly to the making of her home, but at the same time she can retain her own personality and grow in mind and spirit. It is possible for her to be detached from her family and to proceed with her own spiritual development and inner life as she goes about her routine household work. This, I believe, is the secret of success which every homemaker must find before she can have a sense of fulfillment. Otherwise, in her multiple role of wife, mother, cook, laundress and nurse, she will feel that her identity is lost. Then negation and resentment are bound to follow, and a right spirit cannot be attained.

Dedication to the Christian way endows every menial task with a loving spirit and brings the knowledge that humility is one of the greatest virtues. If the homemaker approaches every task with that understanding, she finds real joy in her service to those who are dearest to her. Educating oneself in this understanding requires real discipline, but self-discipline is a vital part of Christian faith. Too many people think of their religion mainly in terms of what it can do *for* them; too few comprehend their responsibility *to* their religion. The homemaker is blessed because she has an opportunity to learn that menial tasks can be creative. Learning this truth is not easy; it requires self-examination and self-control. But one must learn it before one can joyfully realize a Christian attitude.

One household task I particularly enjoy is cooking, especially baking bread. Bread is a Christian symbol, and I can feel truly inspired and creative as I mix and knead the dough and bake the loaves. I think of this task as a symbol of my love and care, as my blessing on those who eat the bread. There is another chore, however, that I have had to struggle to find the right spirit for—ironing. I had to educate and discipline myself before I could pick up the iron without tension and resentment. But at last I came to the place where my hours at the ironing board were a quiet time for positive thinking to which other tasks do not lend themselves.

Conflicting Ministries

An important problem that every homemaker must solve is raised by the conflict between her desire to care for her family and her concern to minister to the outside world. The Christian faith gives one a feeling of intense personal responsibility in this troubled world. A woman cannot be content because all is well in her home. She is concerned also about her community, schools, government, communism, the desperate need of most of the world's people for food, shelter and freedom. What can she do about such great needs?

I believe each homemaker must decide, as wisely as she can, where she can best direct her energies, keeping in mind that her first ministry must be in her home. And she must take the long view, realizing that she will gradually have more time to spend in worthwhile service to her fellow men. The day will come when her children are married and have homes of their own, and she will suddenly have most of her time free. Then she can join in the work that she deems worth while. In the earlier years she can keep herself informed, and she can give a limited time to service outside her home and learn to make that time count. It is better to serve one cause well than to spread one's energies thinly over many activities.

The Church Presents an Opportunity

This is not a problem that presents itself once, is solved and put aside. It requires continued thought and decision. In my own case, I believe that my secondary energies can best be utilized in the church. To me it is not only my duty but also my privilege to serve God in his church. Even there, however, I find it difficult to decide how much I should do. I am chairman of a fellowship of prayer which meets weekly, a member of the chancel choir, spiritual life chairman of our women's federation, a teacher in the church vacation school. I realize that one cannot do enough, but I feel that for this period in my family's development I have achieved a right balance between home and church.

My participation in the fellowship of prayer is particularly rewarding. We are a small group of Christians

whose purpose is to awaken and renew the spiritual life of the church, to serve God by our prayers for all his children, and to develop our own understanding of the inner life. We have a period of silence for prayer and meditation, followed by discussion based on some devotional text—Fosdick's *The Meaning of Prayer,* perhaps, or Kelly's *Testament of Devotion,* or Day's *An Autobiography of Prayer.* We proceed slowly and carefully so that we may understand more fully the way to the goals we have set for ourselves.

Activities Must Be Limited

There are many other important areas of outside work to interest the Christian homemaker—P.-T.A.'s, "good government" groups, perhaps the profession for which her education prepared her, service and study clubs, charities. She cannot take part in them all; she is only one person with limitations of time and energy. Personally, I would like to teach school again, this time with a better understanding of my students and a wiser love for them. I would like to be active in a community group which tries to promote, by education and example, a Christian attitude in race relations.

But Christ tells the homemaker how she can contribute to good causes even though she cannot leave her home—through prayer. All Christians have a responsibility to pray for others. As the homemaker goes about her work, she can pray for the President and all other government officials, for the United Nations, for the Communists, for the neighbors she knows and the neighbors she doesn't know. This gives her a real sense of participation, and she need only know that God does need and use her prayers.

Many a young woman struggles through a period of frustration during the early years of her marriage because her education prepared her for a profession or career other than homemaking, and she feels that her education is, to some extent, wasted. Here is another area where understanding and discipline are needed. She has to make a sudden adjustment from a life where she competed on an intellectual basis with other women and men to a life many aspects of which do not call for much intelligence (at least that is what she thinks at first). In a short time she begins to see that making a home requires many talents—only no one has ever told her so, and she has to find it out for herself. She discovers finally that though the world may not honor her, her husband and children do. This discovery is recompense enough, but an even greater reward is hers when she realizes that she is doing what God wills for her.

Christian Fellowship in Marriage

One of the greatest blessings of life is a Christian fellowship between husband and wife. It brings a deeper love, a sacrificial spirit, a bond of understanding not otherwise possible. The Christian homemaker feels constantly thankful for this richness of marriage and knows it is what God intended.

A woman's role as mother brings her an even deeper awareness of her place in God's plan. When my two sons ask their first questions about God and the stars and growing things, when they encounter unkindness or unfairness, when they experience a moment of beauty, then I know that the answers I come up with are eternally important. It is almost as if I catch a glimpse, down the years, of their adult lives and understand in part what impact I will have on their lives. Being a mother, her children's best friend and teacher, is an awesome responsibility and a glorious privilege.

A mother must realize that her children will learn more from what she is than from what she does and says. But she can teach them faith in many ways. Recently, in the Ozarks, our sons, aged six and three, gathered some rocks which clearly showed lines of strata. This gave me an opportunity to talk about God in nature. I believe the home should be the primary place for religious education, but it must be supplemented by the church school. There the children know the love of others outside the home, they have their first experience of corporate worship, they begin to feel they are contributing to family goals.

We want our boys to remember not a succession of sitters but a continuous sharing in family activities. We want them to remember grace at meals, simple home worship services such as lighting the candles at Advent, family singing around the piano, vacation trips and popcorn parties. As they grow older, we want them to enjoy normal activities outside their home. But we have observed that in our society many children are worn out from trying to keep up with a multitude of outside demands.

We are not worried about the answers to future problems. Our Christian faith is our child psychology. I know that behind Washington, Lincoln, Eisenhower and many others were Christian mothers who taught their sons to pray. When I think of how the communist governments are breaking up homes and indoctrinating children in their godless religion, I comprehend, at least in part, the significance of my task—to help make my children's faith stronger than theirs.

Resources of Fellowship

Because they are inextricably a part of our lives, we are grateful for the people who have been of great help to us as parents and as Christians. First of all, the homes we came from and the parents we had account for more of our faith than we can possibly realize. Second, we have had wonderful pastors whose teaching and example brought great encouragement. Then we are singularly blessed because we are part of a great fellowship of Christian friends, widely separated in distance but close in spirit. Not only are they parents of young children, but they share our faith and our goals plus a deep understanding which is a source of constant inspiration.

Finally, there is the help we have received from the Christian classics and from Christian leaders past and present. St. Augustine, Francis de Sales, Brother Lawrence, Martin Luther, George Fox—these are a few of those long gone who speak to us in our time. Of today's writers, it was Thomas Kelly who taught me that one's mind can be on God and on other things at the same time. And were it not for Elton Trueblood's *Your Other Vocation,* I would not have had the courage to write this article. I believe this is an age of Christian enlightenment; the proof is the wealth of Christian literature and personality. That a homemaker can be a part of this great Kingdom is Christ's good news.

Federal Union of Churches

By E. Stanley Jones

IN THE CRUSADE for a united church, to which a month of my time is given each year, we have gone specifically to 279 cities of America, north, east, south, west. Many other cities would be represented in the mass meetings in the 279 visited. Besides, I have spoken on the subject in the missions I have held in several hundred other cities. So the ideas underlying federal union of the churches have been sown pretty widely. Others too have given the message from local situations. For instance, in Cincinnati 85 per cent of the churches have had the message presented to them in a local campaign.

In the projection of an idea and plan into a situation there is bound to be reaction in questioning and criticism. But through these six years of presentation, the idea and the plan of federal union of churches have remained basically intact. However, the clarifications which came out of these criticisms have helped us see certain points more clearly:

1. That federation and federal union are not synonymous. In a federation the constituent bodies remain intact, but they federate to do certain things together. In a federal union the constituent bodies are not intact—the union becomes sovereign and they are parts of a united whole. They have delegated sovereignty to the union. As long as a unit is in a federal union it is subject to that union to the degree that sovereignty has been given to the union.

A Living Whole

2. That federal union is organic union. The new body which emerges as a federal union can act as a single organism, is a single organism. Something new has come into being. It is not an organization; it is an organism. Those who want union by merger and those who want union by federal union both want organic union—one with a monolithic structure and the other with a federal structure. We hope that in the future this will be held in mind in the discussions and will not divide the issue between those who want organic union (merger) and those who want federal union. They both want organic union.

3. Federal union is a union of essence and not merely a union of function. Because it is a union of essence it can function as a living whole. In federal union there is not a mere patchwork of constituent bodies. Something new and different comes out of the union—"a new man out of both parties." The United States of America is not an organization of confederating states. It is something different from each and something different from the sum of all. A union of essence took place, a new organism called "United States of America" came into being. It would be so in federal union of the churches. The "United Church of Christ in America" would be more than the sum total of the constituent bodies. It would be a new and living entity, a union of essence.

4. It is now possible to put together the two approaches to union, merger and federal union. They are not necessarily incompatible. As two over-all strategies for union, they are incompatible. But merger could go on under federal union as far as it could go and we would welcome it, for there would be that many fewer branches in the "United Church of Christ in America." We therefore can look forward not only to uniting the churches, but to uniting the forces that work for uniting the churches. But if merger is insisted on as an over-all strategy for union, then federal union is ruled out. Federal union is a broader approach to union.

Each Strengthens Each

5. The place of the National Council of the Churches of Christ in America in the total picture is more clearly seen. The National Council is a great step forward and represents the greatest single advance in cooperation among the churches in America. There is no necessary conflict between the movement for federal union and the National Council. The area of the operation of the National Council is in the field of cooperation. The area of the operation of the movement for federal union is in the field of union. One is asking larger and larger cooperation among separate and sovereign denominations. The other is asking for the delegating of sovereignty to the union and the losing of the denominations as separate, sovereign churches to become branches of the one church. That passing from separate sovereign churches to branches of the one church is decisive. It marks the difference between cooperation and union.

These two movements can strengthen each other. The fact is that many church councils, local and statewide, have sprung up as a result of the impact of the movement for federal union. We have rejoiced in and encouraged their formation.

New Role for Councils

And further, we see in the coming of federal union what a large place the National Council can play in the ultimate union of the churches. We envisage these church councils on the local, state, national and international levels as the executives of the assemblies on those levels. For instance, the National Council can be the executive of the General Assembly of the "United Church of Christ in America." At least the secretariat could be, and it could function between meetings of the General Assembly and carry out the decisions and policies of the assembly. It would not be scrapped, but strengthened in the coming of federal union, for it would pass from an advisory council to be an executive. It would be vested with new authority given to it by the assembly. But the assembly would be the sovereign body.

All this existing machinery and preparation on the local, state, national and international levels would not be scrapped or weakened. It would become a part of a united whole. The World Council could become the executive of the World Assembly of the "United Church of Christ of the World."

6. The steps toward the union of the churches are be-

coming clearer. In the meeting at Buck Hill Falls, Pennsylvania, in October 1952, with some 35 of the leaders and executives of the denominations, we made certain things plain. First, when we went out to the people to get a mandate from the people for the federal union of the churches we seemed to be by-passing the denominational leaders. We did that deliberately. We saw that ultimately we would have to go to the denominational leaders, but when we did go we wanted to have something in our hands. We wanted a mandate from the people. After six years we feel that we have that mandate. In the 279 cities where the people have asked to vote, the most that have ever voted against federal union (if you eliminate a group of about 25 students from a conservative Bible college who voted *en masse* against it) were 11 people in San Antonio, Texas, out of an audience of 4,500. The people will vote for it 98 per cent when they understand it.

Now that is important. It's just a sampling, but it's a real sample and it is significant. The people want union, but they want to keep their denominational heritages in that union. They want union and freedom. Federal union brings both.

We said to these denominational leaders that we had our eyes on them from the beginning and that we knew they were the people who would be the most important people in the final decisions about union of the churches. I also told them that if they would take federal union and implement it, as far as I was concerned I would say, "Now, Lord, let thy servant depart in peace." I could go back to my evangelistic work with a lighter conscience. They could carry on from there. But if not, I had no choice but to continue this grass-roots movement till something happened.

Something Did Happen

In the Buck Hill Falls meeting something did happen. This group agreed on three things: (1) That the two approaches to union, merger and federal union, are not necessarily incompatible; they can be worked out together. (2) That a larger meeting be called a year hence jointly sponsored by the denominational leaders and the Association for a United Church. (3) That a year after that a constitutional convention be called to draw up the constitution for a united church. We seem to be on the way to a united church. Difficulties are ahead, of course, but they are nothing compared to the difficulties of our present divided and chaotic state.

7. While the denominational leaders will in large measure make the final decisions, the situation is now somewhat different. They are not quite as free to do as they would be had we not gone to the people in this crusade. We have sowed the idea of federal union pretty widely and the people know what it is all about, so they will have an ultimate voice. The denominational leaders will have to take cognizance of that fact. The accomplishment of union must be from the top down and from the bottom up, meeting somewhere in agreement. It can no longer be only from the top down. An Episcopal bishop remarked: "That is a new element and makes a real difference." It does.

8. The actual uniting of the branches is more clearly seen. When Paul met the Jerusalem leaders after many years, there were two streams of Christianity meeting in those leaders and Paul. One stream had its center and course in Jerusalem and the other in Antioch. Paul was a product of Antioch and the movement centering there. What happened when they met? Did the Jerusalem leaders ask Paul to kneel and be reordained and become regularized? Paul would flatly have refused, and rightly. He received his ordination from God. So they did what was the right thing to do: they "gave each other the right hand of fellowship" in mutual recognition, no one bending to anyone, both bending before God as equals.

Christ's People Belong to Each Other

That could happen in the new church. The union could be consummated in a solemn service of mutual recognition, a giving of the right hand of fellowship. That would outwardly consummate what is inwardly a fact, for if anyone belongs to Christ he belongs automatically to everyone else who belongs to Christ. This mutual recognition would outwardly express what is inwardly a fact. It would be real.

I saw a picture of federal union in the home of a pastor. At table the father, the mother, the boys and the guests held hands as grace was said. Then the pastor showed me upstairs where each member of the family had his own separate room with a brass nameplate on it and a brass knocker—Bill's Room, John's Room, and so on. But down in front facing the outside world there was a single family name, representing all. I said to the pastor: "Why, you have federal union here. In federal union we would have 'Lutheran Branch Room,' 'Episcopal Branch Room,' and so on, but facing the world we would have one name: 'United Church of Christ in America.' " Around the table of our Lord we would hold hands in a "Blest be the tie that binds." And more significant than all, we would all be under one roof—one church. The next great step is for the churches to unite.

VERSE

Rain-Murmur

THE RAIN is murmuring as if in prayer,
Telling of wonders born of sky and air,
Reiterating with each silver word
Earth-miracles through which the heart is stirred.

LUCIA TRENT.

Children of Earth

THOUGH their own fingers weave the meshes whereon they trip,
Though their own hands have poured the poison brew they drink,
Pity them, Lord of Worlds! the hosts that reel and slip,
Waver and grope and rise, near a vertiginous brink.

Blindly, like children lost, blown in the dark, they strayed;
Hotly their tears have fallen for gates they'll pass no more.
Pity them, Lord of Worlds! In that long promenade
Are all the daughters and sons that mother ever bore.

STANTON A. COBLENTZ.

BOOKS

Christian Classics

EARLY CHRISTIAN FATHERS. *Edited by Cyril C. Richardson. Westminster, $5.00.*
ZWINGLI AND BULLINGER, SELECTED TRANSLATIONS. *Edited by G. W. Bromiley. Westminster, $5.00.*

ADVANCE announcement has already been made in this department (see The Christian Century, Dec. 17, 1952) concerning the "Library of Christian Classics," of which the two volumes here mentioned, listed as Vols. I and XXIV, are the first to be published. The whole series is under the editorial supervision of John Baillie, John T. McNeill and Henry P. Van Dusen. The publisher, properly proud both of the impressive project and of the personnel that has been enlisted to carry it through, signalized the publication date of these two initial volumes, April 27, by throwing a party to which this reviewer was compelled to send regrets by reason of distance, since New York is under the disadvantage of being rather remote from Houston, Tex.; however, even *in absentia* and *ex post facto*, he wishes to register congratulations to all parties concerned. It is indeed a magnificent enterprise, and most ably staffed.

The *Early Christian Fathers* volume traverses what is perhaps the most familiar part of the ground that is to be covered by the whole series. Primarily it includes the body of literature which, since the 17th century, has been commonly known as "the Apostolic Fathers," since it was written by men who either knew personally one or more of the apostles, or might have known them. None of these writings is later than the probable date of one or two of the latest New Testament books, and some of them at one time seemed to stand a very fair chance of being included in the canon of the New Testament. Included in this edition are the letter of Clement of Rome to the Corinthians, the seven letters of Ignatius, Polycarp to the Philippians, the "Martyrdom of Polycarp," the "Didache," the pseudonymous "Second Letter of Clement," and the anonymous "Letter to Diognetus." (I take it to be nothing more than an embarrassing typographical error that there is a reference, p. 15, to "Clement's Letter *to* the Church of Rome.") Barnabas and Hermas, usually grouped with these, are not among those present in this volume. Omitted also are the fragments of Papias, whom Eusebius links with Polycarp and whose works are known only by quotations in the later Fathers. Dr. Richardson's volume extends beyond the subapostolic period to include parts of the apologetic writings of Justin Martyr and Irenaeus. Even more interesting is the inclusion of a defense of Christianity, addressed to the emperors Marcus Aurelius and Commodus, by Athenagoras, a 2nd century Christian philosopher (or, more properly, rhetorician) of Athens, whom history has strangely neglected.

For the translation and annotation of some of these patristic texts, the editor of the volume enlisted the services of three other competent scholars, Profs. E. R. Fairweather, Edward Rochie Hardy and Massey H. Shepherd, Jr.—all, as it happens, Episcopalians, like himself. The apparatus provided for students includes a general introduction to early Christian literature, introductions to the several authors and writings, discussions of the manuscript and printed sources, full bibliographies, annotation throughout, and indices of topics, modern authors and biblical references.

The other volume, containing extensive selections from the writings of the two great 16th century Reformers of Zurich and eastern Switzerland, makes available some material that has not had much attention except from students belonging to the Reformed tradition who regard Zwingli and Bullinger as their theological forebears. If I suggest that the preparation of this volume might perhaps have been assigned to a scholar of this doctrinal lineage rather than to another Episcopalian, it is not to imply that Dr. Bromiley has not done a masterly job of editing, for he has. Particularly valuable are his 40-page survey of the lives and thought of Zwingli and Bullinger and his extended introductions to each of the six documents of which the full text is given. Yet I have a slight suspicion that both men appear at some disadvantage because the critiques of their writings—and these introductions include very incisive critiques—are written from a theological and ecclesiastical standpoint quite different from their own. This appears, for example, in the discussion of Zwingli's tractates on baptism (pp. 122-27) and on the Lord's Supper (pp. 178-84), and of Bullinger's sermon on the Holy Catholic Church (pp. 283-87). There is, after all, something to be said for the policy of entrusting the criticism and evaluation of theological writings to scholars who are not committed in advance to approval of them. A glance at the schedule of the volumes yet to be issued in this series suggests that such an idea may have been in the minds of the general editors, at least in the making of a considerable part of the outline.

It is announced that each autumn and each spring two new volumes in the "Library of Christian Classics" may be expected until all 26 have appeared. That assures us of ample intellectual food for a basic diet from now until 1960.

W. E. GARRISON.

Books in Brief

THE RETURN OF LANNY BUDD. *By Upton Sinclair. Viking, $4.00.* Sherlock Holmes "returned," so why should not Lanny Budd? The ten preceding Lanny Budd novels have together constituted a history of world affairs from the beginning of World War I to 1946. This one takes it from there. Lanny is again a presidential agent working in Europe to uncover and frustrate Communist plots. The climax is his own kidnaping, torture and escape. The conclusion, to which Lanny gives the emphasis of demonstration, is, "Stalin means war." The book was, of course, written before Stalin's death, but there is a foreshadowing of that event and of the succession of Malenkov. Upton Sinclair is still a pamphleteer at heart. If that seems a belittling word, which it is not intended to be, then say that he is a convinced and indefatigable crusader for causes, a man with a message and a mission. But he is also a powerful writer and, as this series has been proving with cumulative evidence, he is a very capable novelist. It is not to be held against him that his Lanny is a bit miraculous and gets an amazing number of breaks. If a single character is to play the leading part in a long series of adventure-packed novels, the first essential is that he shall survive, and it takes more than a little luck to insure survival through the thick of all the front-line dangers of the past 40 years.

MOHAMMEDANISM, AN HISTORICAL SURVEY. *By H. A. R. Gibb. 2nd edition. Oxford, $2.00.* Since I read the first edition of this work, three or four years ago, it does not seem necessary to read the second in order to give assurance that it is remarkable for the amount of reliable information it packs into 200 small pages about a religion which claims 315 million adherents and which is thus statistically second only to Christianity. This is one of a very long list of useful and convenient volumes on a vast variety of themes in the Oxford "Home Library of Universal Knowledge."

THE HOLY KORAN, AN INTRODUCTION WITH SELECTIONS. *By A. J. Arberry. Macmillan, $2.00.* The Koran in English is a very dull book, if one tries to read all of it. There is a common belief, almost universal in Islam and shared by Arberry (professor of classics in Cairo University), that it cannot be translated into English, or indeed into any other language, without losing the precious essence which is inseparable from its original Arabic. This is a point about which anyone may have a private opinion but only an unprejudiced master of both languages could form a reliable judgment. At any rate, the ideas can be put into English, even if the emotional connotations of words, the rhythmic patterns and the subtleties of style cannot. A French authority has said that "the style of the Koran is the personal style of Allah"—who, of course, spoke Arabic—and that would naturally be inimitable. Though the Koran is tiresomely repetitious, it contains beautiful passages, expressions of lofty devotion, and interesting retellings of many Old Testament stories. Arberry's introduction is scholarly and informative. His Eng-

lish renderings are fluent and readable. He has chosen selections which would make a general appeal to Western readers by reason of their devotional tone or their biblical content, omitting (except pp. 136-37) everything that has to do specifically with Mohammed or the Muslims. It would have added to the interest, if not to edification, if he had included certain passages from suras 4, 5, 33 and 66, wherein are found instructions about wives, avoidance of friendship with Christians and Jews, the prophet's prerogatives, and the duty to "attack the infidel with arms."

W.E.G.

CORRESPONDENCE

Un-American Files

SIR: The naiveté of Bishop Oxnam and other Protestant leaders is perplexing. Bishop Oxnam, and now Mrs. Horton, act so bewildered when the citations from the House un-American activities' files are revealed to the public. Doesn't every Protestant figure of any note in the U.S. realize *yet* that each is listed with fantastic allegations in this committee's dossiers? Don't they know *yet* that these citations are available to the public and to those who would slander them?

Last year in our town, a housewife secured the entire file on a university professor scheduled to give a lecture to the local schoolteachers. This housewife proceeded to make the items public, to the consternation of the innocent professor. The local Protestant ministers interested in the controversy which followed also secured the entire file by *simply mailing a request* to our congressman.

Why, then, doesn't every Protestant, lay or clerical, who has ever stood for anything decent in the way of Christian connections, find out what material, item by item, is charged against him? Then he will not be astonished when it comes out. More importantly he will be prepared adequately with intelligent, calm and factual refutations. The accusers, either congressional or self-appointed, will thus have their ammunition exploded in their own faces. This is one way to end the current unjust probing of some splendid Christians.

Red Bank, N. J. ROGER J. SQUIRE.

Southern Baptists

SIR: You render Southern Baptists and Christian democracy a distinct service by your report of the Houston convention (May 20, 27).

I for one revolt strongly as a Southern Baptist against the alleged "survey" referred to in the report of the Gardner committee. Evidently the "survey" of Southern Baptists was strongly biased. Its "finding" that "only 89 per cent" of Southern Baptist churches practice "close communion" and that "only 88.5 per cent" refuse to accept "alien immersion" is wide of the mark. It is a slander against Southern Baptists as a whole. At best it was an honest guess based on insufficient data. That is a charitable concession. It is my judgment that several million of us, as loyal and true Baptists as the rest, would feel scandalized and indignant at the narrowness and backwardness implied by such figures.

My contacts and my study of Southern Baptist trends through fifty years as a minister satisfy me that the rank and file of Baptist people over much of the southeast long ago ceased to be doctrinal hair-splitters about "close communion" and "alien immersion." To millions of them those ideas have long since gone into the discard. In a world teetering over the precipice their interest is in weightier matters. Only respect for tradition, reluctance to wound a few "oldtimers," or sometimes a fear of being called "unorthodox," has prevented the wholesale repudiation of those outmoded ideas.

S. L. MORGAN, SR.

Wake Forest, N. C.

SIR: Your report states that "three men of courage recaptured the religious liberty their denomination was rapidly losing by daring to stand up and fight for it on the floor of the 96th Southern Baptist Convention." It goes on to add that these three had help since the denomination "does not lack in members who are ready to do battle with ecclesiastical McCarthyism providing others take the lead."

I would agree with the writer in giving credit to the courage of the men who opposed the continuance of the committee, which was the issue at stake. What I have to say is not to detract from their courage, but to point out what your correspondent failed to observe, namely, that there were many others who were prepared and ready to speak against the continuance of the committee. As a matter of observed fact, there were a number of men already on the speaker's platform ready to speak against the motion to continue the committee, if they had been given the floor. Moreover, there were many more who were prepared to speak against the motion if the debate had not been cut short by a motion to return to the order of the day. To assert that the denomination "does not lack in members who are ready to do battle with ecclesiastical McCarthyism *providing others take the lead*" (italics mine) is unfair, though perhaps not intended to be so, to a large host of Baptists who were thoroughly prepared to speak and who planned to speak against the motion.

The truth of the matter is that hosts of responsible Southern Baptists, ministers, professors, administrators of denominational institutions, and rank-and-file laymen, were thoroughly disgusted with the turn which the "Committee on Relations with Other Religious Bodies" had taken and they felt, and rightly so, that the committee tended to imperil the historic Baptist position of freedom, to regiment Baptists, who have always differed among themselves on many matters, by enforcing a creedal conformity, and to shift the basis of the denomination from its missionary purpose, as defined by its constitution, to a doctrinal basis.

It is true that the committee was quietly laid to rest because many of the leaders of the denomination sensed the opposition to the committee and wished to withdraw its disruptive influence. However, it took opposition on the floor to precipitate this decision. That it took only three speakers to lay the committee to rest points to the strength of the opposition and also the salutary reluctance of convention leaders to permit a division in the convention. But it does not mean that there were only three speakers who were ready to oppose the committee on the floor.

PAUL L. STAGG.

First Baptist Church,
Front Royal, Va.

O'Neill to Blanshard

SIR: Definitions of the leading terms in Mr. Blanshard's discussion of Archbishop O'Hara (May 6) should remove the almost total confusion of the article and expose the absurdity of Mr. Blanshard's position.

"The Vatican" is a building, or a group of related buildings. It is not a state, and it is not the Catholic Church. It is the residence of the pope. Figuratively it is possible to say "The Vatican announces" or "The White House will issue a statement." But in literal and accurate discussion these terms should not be used for the United States of America or the Roman Catholic Church.

"Vatican City" is an independent country—a state. It is *not* the Catholic Church nor the Vatican. The head of the state of Vatican City is the pope who lives in the Vatican, as the head of the British Empire is Queen Elizabeth who lives in Buckingham Palace. She is also the head of the Church of England.

"The Catholic Church" is a worldwide religious organization—an international church. It is not a state, or a building. The head of the Catholic Church has no civil authority, gets no civil allegiance from the citizens of any country except Vatican City. The pope is a sovereign, a chief of state, a civil ruler over a population *only* in Vatican City.

I believe that an understanding of these simple terms will help your readers ac-

curately to evaluate Mr. Blanshard's article. These are not special, Catholic definitions, but those of standard dictionaries. I recommend Webster.

Lakeville, Conn. J. M. O'NEILL.

Blanshard to O'Neill

SIR: Mr. O'Neill's three definitions have the following weaknesses:

1. The Vatican, according to my Webster, is (1) "the pope's palace"; (2) "the papal authority or government." Nearly everybody, except Mr. O'Neill and the taxicab drivers in Rome, uses the word in the second sense, as I did in my article. This usage has been adopted not only by the Associated Press, the United Press, and the *New York Times*, but also by serious Catholic writers like Charles Pichon whose latest work, *The Vatican and Its Role in World Affairs*, bears the imprimatur of Cardinal Spellman.

2. Vatican City may be called a state, but it is more accurate to call it the local-government arm of the Vatican state, since it is not independent but subordinate. It does not begin to include all aspects of Vatican statehood any more than the District of Columbia embraces the whole of American statehood. After the territory of the old Papal States was reduced in 1929 to the dimensions of Vatican City, the Holy See still retained its worldwide political machinery, including papal nuncios, and all its political relationships with foreign governments and its secretariat of state have been placed under the Holy See rather than the Vatican City State. The laws of the Vatican City State *(Acta Apostolicae Sedis*, Supplement, June 8, 1929), which I studied in the Vatican library during the Holy Year, are essentially city ordinances, omitting any mention of the major features of papal government. The tortuous effort to save Archbishop O'Hara from the consequences of American law by dumping all the political attributes of the Vatican into one local-government pocket with which he is not directly connected is worthy of Houdini but not of a serious scholar.

3. The Roman Catholic Church, in spite of Mr. O'Neill, is not merely a worldwide religious organization, but it is also a state. It officially claims statehood, and its statehood cannot be separated from its religious functions so long as the whole aggregate—Vatican, Vatican City State, Holy See, and Roman Catholic Church—is one organization whose government is embodied in one dictator, the pope. The pope is a sovereign over Archbishop O'Hara and he has civil authority over him even outside Vatican City, since he can cancel his Vatican passport just as the U. S. government can cancel his American passport. Also, in Dublin under Irish law, Archbishop O'Hara enjoys those diplomatic and political immunities which accrue only to civil representatives of foreign states, and he enjoys those immunities because it is recognized that he gives civil allegiance to the pope.

Catholic apologists would get much more respect from their critics if they stopped their tedious verbal hair-splitting about Vatican statehood and admitted the simple truth, that their church is trying to retain some of its medieval political status in the 20th century without paying the price for that status. When the church wanted a full-fledged American ambassador at the Vatican court in 1951, there was no difficulty among Catholic apologists in finding abundant evidence that the institution had enough statehood to justify such political recognition. Where has that statehood gone? Or is this just a semantic shell game in which non-Catholics must do all the guessing? PAUL BLANSHARD.

Thetford Center, Vt.

Seen from Within

SIR: In looking through a recent issue of The Christian Century I read a statement that in the Catholic Church there is a gulf between the clergy and the people. I believe this idea was expressed in an article on unification of Protestant churches.

As a lay member of the Catholic Church, when I read articles by some writers supposedly giving a true picture of my religion, I am astonished at the difference between our experiences within the church and the evaluation of our lives from without. So frequently we are pictured as a sheeplike group of ignoramuses forced to adhere to a forbidding dogma by a dictatorial clergy. Just why, in this land of the free, so many millions, including many persons highly esteemed in such fields as medicine, law, education and business, submit to such a dictatorship, is never explained. Such writers never seem to think that we are Catholics because we believe in our religion and willingly observe the regulations of our church, just as a Mason willingly observes the rules of his order.

Who are these clergymen, between whom and us such a gulf is said to exist? They are members of our own families, our sons and our brothers, who become priests because they have been reared in sincerely Catholic homes and have learned to love God so much that they wish to devote their lives to his service. As priests, their lives are constantly touching ours, from the day when they baptize us. From our priests we receive our first holy communion, and all through life from their hands in communion we receive what we truly believe to be the body of Christ under the appearance of bread. For us our priests daily renew the sacrifice of the cross. We bring them our faults and our weaknesses in the sacrament of penance; they join our lives in the sacrament of matrimony. When we are in trouble, our priests are always available for comfort and for advice. When we are ill, they bring us the consolations of our religion. When a Catholic suddenly becomes ill or meets with an accident, he asks for a priest in the same breath in which he asks for a physician. A priest is at our side when we leave this world. If a gulf exists between us and our priests, we Catholics have never become aware of it.

Usually criticism of our Catholic beliefs and practices is chiefly directed at the members of the hierarchy and the priesthood, and we Catholic laymen are excused because of our ignorance. Such an attitude supposedly indicates tolerance, but who wouldn't prefer to be called a rogue rather than a fool? Bishops, priests, laymen—we are one in our beliefs. Bishops and priests are not a class apart. They come from and remain a part of our Catholic families. Having greater responsibilities, they have to exert greater efforts to live so well that they may attain the goal of all of us—eternal salvation.

Some fail and bring disrepute to their church, just as people in general fail to live up to their beliefs and just as a few ministers may fail. For those, let us have charity. If all Catholics are good Catholics, and all Protestants are good Protestants, the world has nothing to fear from either group.

Chicago. M. P. O'CONNOR.

[We regard it as a privilege to be able to present this moving tribute by a Roman Catholic to the spiritual ministry which has been mediated to her by her church. Here is in truth the strength and the glory of this ancient Christian communion.—THE EDITORS.]

Looking for Church Bells?

SIR: May I call the attention of any who may be building churches to the availability of a set of church peals which are now for sale by St. George's Cathedral, Capetown, South Africa? A letter to me from the treasurer, A. G. Ellis, describes the peal as consisting of eight bells, with a total weight of 7,500 lbs. He also adds that the firm of Mears & Stainbank of London, bell founders, have recommended that the bells should be retuned in London and that when this has been done they would be as good as a new peal.

Any church which might be interested in acquiring such a set should write directly to Mr. Ellis at 1 Tree Road, Camps Bay, Capetown, South Africa.

FRANCIS B. SAYRE, JR.

Washington Cathedral,
Washington, D. C.

Help Wanted

SIR: Please permit me to address old friends of Sherwood Eddy. Their help is needed in assembling material for his biography upon which I am working. I need letters, clippings, articles, photos, pictures. A long section will be devoted to his traits of character, his devotion, zeal, faith, courage, selflessness, etc., and I am seeking a host of illustrations of these qualities. I hope that old friends will take time to search their records and memory and write out accounts of Sherwood Eddy in action, illustrating his attitudes and way of life. Any material that needs to be returned will be copied and sent back promptly.

Box 247, KIRBY PAGE.
La Habra, Calif.

NEWS of the CHRISTIAN WORLD

American Baptist Convention Votes $8 Million Extension Campaign

Delegates Are Assured Money to be Raised Will Go Only to Churches Loyal to Denomination's Tenets—Refuse to Give Up on Overtures to Unity With Southerners

By J. Maurice Trimmer

DENVER, May 27.— In their 46th annual meeting which closed here last night, American Baptists launched an $8 million church extension program. The money is to be raised in a 20-month capital funds campaign scheduled to begin next January. Of the total, $6 million will be used to make loans to congregations desiring to construct buildings, $2 million to finance missionary cultivation and development of areas surrounding the institutions.

The delegates insisted that the more than 300 churches expected to be established by 1956 in new industrial communities and expanding suburban areas must be "Baptist churches according to the generally accepted pattern." Strong objections were expressed to using any of the money to be raised for establishment of "union" or "community" churches. So an amendment was inserted in the original recommendation providing that "the churches established shall be organized as traditional Baptist churches carrying out distinctive Baptist principles, and which are definitely related to the American Baptist Convention and support its worldwide mission." Inquiring delegates were assured that the new churches will not practice so-called "open membership," but will require baptism by immersion of all who are accepted into full fellowship. Recognizing that other Protestant denominations are engaged in similar projects, the convention voted to practice the principles of economy rather than of extreme denominationalism, at all times adhering to carefully defined principles of Christian comity.

For Northern-Southern Ties

The delegates responded with hearty applause to several expressions in favor of closer relationships with Southern Baptists. In his presidential address John Dawson, Chicago layman, reported he had been most hospitably received when he attended the recent southern convention as a fraternal messenger. "It would seem that two Christian bodies could work in closer harmony and understanding than we seem to be doing," he said. "I know we've tried it before, but let's not give up so easily. I'm for trying it again, and would like to suggest that we encourage our committee on relationships with other religious bodies to study this problem anew."

In his address on "The Christian Layman and the Law of Love," Brooks Hayes, Arkansas congressman and a Southern Baptist, expressed satisfaction that "in spite of every obstruction, the talk of a closer relationship between our conventions persists." He asserted that such talk is bound to bear fruit. In a report on "The State of Our Denomination," Reuben Nelson, executive secretary of the convention, deplored the fact that "many times it is more difficult to apply redemptive love to those who are most like ourselves than to those with whom we differ most." He urged the convention's committee on relationships with other religious bodies to continue to explore every avenue of approach to closer association and cooperation with southern and other Baptist groups, as well as with the denominations in the National and World councils of churches.

A study committee of the General Council appointed to consider the controversial question of including ministers and missionaries in Social Security reviewed the pros and cons of the issue. It recommended that "it be the sense of this convention that there is room within our fellowship for both of these points of view, and neither one is to be considered the opinion of this convention or of its constituency." It urged that any future legislation provide for any member of the clergy to remain outside the Social Security system if his conscience so dictates.

Urge New Plan for Resolutions

Reports indicated that the convention had an excellent year financially. A total of $7,093,862 was contributed to its mission enterprises, $293, 862 more than the budget and 9 per cent higher than last year's giving. Much of the credit for this success was attributed to the "sector project" plan —an intensive every-member canvass by a cooperating group of churches. Three hundred seventy-two churches which participated in such projects obtained pledges totaling $1,841,000 more than they received in income last year; in the case of some churches this represented a 100 per cent boost. The newly adopted budget is $7,-356,859.

Since the lengthy report of the resolutions committee was considered and adopted at a late afternoon session when only a few hundred of the 3,395 delegates were present, probably the most significant action in this connection was one dealing with such resolutions. It urged that since the convention every year adopts numerous resolutions on a wide variety of questions, some of a technical and controversial nature requiring deliberation and study before adoption, a way be provided through denominational publications and other channels for local churches to discuss these questions and counsel with their delegates regarding them before each annual session. It proposed also that procedures relating to the preparation, sifting and processing of resolutions be studied and a more effective plan of action presented at the 1954 convention.

Among the 71 resolutions adopted were those (1) deploring the readiness of congressional committees to publicize unsubstantiated rumors detrimental to the character of persons under consideration; (2) commending Pres. Eisenhower for urging Congress to correct discriminatory practices in the nation's capital; (3) reaffirming belief in the United Nations and protesting against any attempt to have our nation withdraw; (4) urging Congress to revise the McCarran-Walter immigration act to permit admission of 300,000 immigrants a year on a nondiscriminatory quota system; (5) supporting the President's recommendation to Congress that low-rent housing projects be continued; (6) voicing strong opposition to any form of government financial support to parochial schools, and to the practice of allowing parochial school administrators to hold similar positions in public school systems; and (7) calling on

(Continued on page 703)

Bible Demand Is At Record Level

Needs Are Told at American Society's Annual Meeting—Fraternities Must End Bias by 1960

NEW YORK, May 27.—The demand for Bibles today is the greatest in the history of Christendom, Eugene A. Nida, secretary for translations, told the 137th annual meeting of the American Bible Society here May 14. "The demand is not only for more Bibles, but for more easily understood ones," he said, adding that the Scriptures have been translated into languages that 90 per cent of the world's population can understand. Mr. Nida, who has just returned from a 15-month round-the-world tour, said that the peoples of the world want the Bible not as a "mark of social responsibility" but "to read it, to understand it, and to be transformed by its message." During 1952 the society distributed at home and abroad 13,369,030 volumes of Scriptures; of these 825,647 were complete Bibles, 1,401,954 New Testaments, and 11,-141,429 portions. Since it was organized in 1816, the society has distributed 435,792,-985 volumes of Scriptures. Highlight of the meeting was the presentation of the first translation, in manuscript, of the New Testament into Navajo. It had been in preparation since 1910, when Bible translators reduced the Navajo language to writing.

Vote to End Bias on Columbia Campus

Columbia University has decided to "end all bias" on its campus by Oct. 1, 1960. At that time, recognition will be withdrawn from campus organizations—except religious groups—that deny membership because of an applicant's race, color or religion. This ruling was announced last week by the committee on student organizations, a student-faculty-administration supervisory group. It reflects the consensus of Columbia College student opinion as expressed in a recent referendum. The discriminatory practices of some fraternities have been a hotly debated issue at Columbia, as at other U.S. colleges and universities. The committee expresses the hope that the discriminating fraternities will "assure the free-

dom of choice for their members at Columbia well in advance of the date now finally fixed."

Holds Pulpit Must Speak on City's Financial Crisis

In his sermon last week at historic Plymouth Church of the Pilgrims, Brooklyn, L. Wendell Fifield insisted that the financial bankruptcy of New York city stems from the "moral bankruptcy that exists in this community." He observed that selfishness, whether characteristic of an individual or a group, "is immature and destructive, and results in confusion, deceit and defeat." These attitudes, he said, adequately describe this city today. Dr. Fifield held that since the principal cause of the city's crisis is "moral decay," the pulpit has the right to speak out on the city's financial problems. He said that a city-manager form of government would "take the riches of New York city out of the hands of politicians."

South African Clergyman Likens Malan Regime to Hitler's

Joseph Benjamin Webb, formerly president of the Methodist Church of South Africa, told delegates to the New York East Methodist annual conference last week that the policy of racial segregation being pursued in his country by the Malan government stems from a *"Herrenvolk* mentality" similar to that evinced by Adolf Hitler and his regime in Germany. He declared that a group of "liberal"" churches in his homeland face "sanctions" because of their opposition to segregation. These include the Anglican, Baptist, Methodist and Presbyterian churches.

Community Church Dedicates $250,000 Education Home

The Community Church of Douglaston, L. I., recently dedicated its new $250,000 religious education building. The red brick colonial style structure contains the Leonhardt memorial chapel, 15 classrooms, three assembly rooms, parlors, offices, choir rooms, a kitchen, storage space and service rooms. The assembly rooms open onto a terrace, which in turn leads to a paved play area. The church, which was organized in 1915, is affiliated with the Reformed Church in America, but its members come from 26 denominations. The present sanctuary was erected in 1924. M. Eugene Flipse has been pastor since 1921.

Report More Skilled Jobs Open to Negroes

More and more highly skilled jobs are being opened to Negro workers on the basis of merit, Lester B. Granger, executive director, told the 43rd meeting of the interracial National Urban League here last week. He said that in 1952 the league placed 12,622 Negro workers—758 of them in skilled or technical jobs with industrial and business firms which had not previously hired Negroes. Granger also reviewed the league's expansion program in housing and community services. Full-time directors now head these departments.

And So Forth

Franz Hildebrandt, German theologian imprisoned under the Hitler regime, has been appointed by Drew Theological Seminary, Madison, N. J., as visiting professor of Christian theology. Among other appointees are Frederick A. Shippey, head of the department of research and surveys of the Methodist Church's division of national missions, as professor of the sociology of religion; and Henry L. Lambdin, pastor of the Morriston, N. J., Methodist Church, as professor of homiletics.

The end of racial segregation in the Summit, N. J., Y.M.C.A. was marked May 15, when the Lincoln "Y" officially closed its doors and the Summer "Y" extended its services to the entire community.

The First Magyar Reformed Church has changed its name to the East 69th Street Community Church. The change marked the beginning of regular Sunday noon services in English. Services in Hungarian will be held as usual each Sunday at 10:30 a.m.

J. Henry Carpenter.

Antigambling Law Exempts Church

New Indiana Measure's Provisions Are Upheld by Municipal Court—State House Murals May Remain

Indianapolis, May 25.—For the time being, exemption of church groups from provisions of the Hasbrook antigambling law passed by the recent session of the Indiana legislature has been upheld by court action. In April, an agent for a $10,000 lottery sponsored by the parent-teacher club of St. Rita's Roman Catholic Church here was arrested when police, impounding his car for nonpayment of traffic fines, found in it 1,871 books of lottery tickets. He was charged with violation of the new antigambling law. At the trial a month later, the municipal court judge sustained a plea of abatement, pointing out that churches are exempt under enforcement provisions of the Hasbrook law. Bearing in mind that the decision was given only in a lower court, many citizens believe that exemption of churches and social and fraternal organizations will eventually bring about invalidation of the entire antigambling law. Perhaps, they say, the rider providing for the exemption was added for that very reason. Many Protestant and Jewish leaders opposed the legislation from the start.

State House Murals Survive Investigation

The Indiana legislative advisory commission has decided that for the present the murals in the state senate chamber shall not be removed as "subversive." Investigation of the murals was launched by the lieutenant governor, a member of the commission, at the behest of the mayor of Indianapolis. The lieutenant governor found that the files of the House un-American activities committee contain information indicating that the artist, a New Yorker, had been affiliated with "alleged Communist-front organizations." The murals depict Indiana's history, agriculture and industry. Some citizens reportedly suspect them because they show an airplane and a soldier's uniform which might be of "foreign" design, a farm woman with "Slavic" features, an anvil and hammer and a farm implement which bears some resemblance to a sickle. A red bird also came in for discussion until it was pointed out that the cardinal is the state bird. After much discussion and newspaper publicity, the commission decided to let the murals stay where they are. They cost the state nothing, being a gift from the Abbey Mural Foundation.

Disciple Society Commissions 16 Missionaries

Sixteen foreign missionary candidates were commissioned at the May meeting of the board of trustees of the United Christian Missionary Society (Disciples) at headquarters here. The trustees approved the selection of Cleo Blackburn as president of Jarvis Christian College, Negro school at Hawkins, Tex. Mr. Blackburn's new responsibilities will not interfere with his

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work as director of Flanner House in Indianapolis. The two institutions have been cooperating for several years in a broad program of fundamental education, and the program will be further coordinated. The trustees heard an address by Rosa Page Welch of Chicago, who returned recently from a round-the-world tour of Protestant mission fields. The U.C.M.S. was one of the sponsors of her trip.

Cite Business Firms for Racial Fairness

At its recent annual meeting the Indianapolis church federation cited three local business firms for fairness in employing competent persons without prejudice as to race or creed. They are L. S. Ayer & Co., the Morris Plan and the Vonnegut Hardware Co. In her address at the annual dinner, Mrs. James D. Wyker, president of the National Council of Churches' department of United Church Women, praised the federation for "practicing what it preaches."

American Legion Committee Condemns UNESCO

At a dinner meeting here, the American Legion's national executive committee adopted a resolution condemning the United Nations Economic, Scientific and Cultural Organization for issuing material "which is being used to corrupt the minds of our children by destroying their love of country." Mutual Security Director Harold Stassen addressed the meeting. He pleaded for development of a sound and growing economy among the free nations as a basis for strong military defense.

And So Forth

The meeting of the Western Unitarian conference at All Souls Unitarian Church here coincided with observance of the 50th anniversary of the host church and the 40th anniversary of the ordination of its pastor, E. Burdette Backus, conference preacher.

DePauw University at Greencastle in mid-April conducted its seventh annual conference on church music for organists, choirmasters and ministers of music.

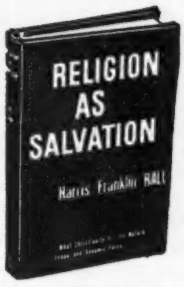
Indiana's United Lutherans set an all-time record last year by giving $1.4 million for all church purposes.

Diplomat George F. Kennan, considered by Russia as unacceptable but denied appointment by the Eisenhower administration, received an honorary doctorate from Notre Dame University at a special convocation May 15. In the convocation address, Mr. Kennan warned against the temptation to dub as "communist" actions which arise only from genuine liberal concerns.

Theme for the national laywomen's conference sponsored in mid-April at Earlham College, Richmond, Ind., was the contribution of married women to society through their vocation as homemakers. Speakers were Mrs. Peter Marshall of Washington, D. C., and Mrs. Elton Trueblood of Richmond. At a preceding laymen's conference, speakers were Edwin Jones, Grove Patterson, Clarence C. Stoughton, Charles P. Taft and Elton Trueblood. Its theme: "The Ministry of the Layman in Common Life."

Christ Church (Episcopal) on the Circle in Indianapolis is the beneficiary of a $1 million gift made anonymously in its interest to the Episcopal diocese of Indianapolis. GEORGE WALKER BUCKNER, JR.

Our faith and its proclamation . . .



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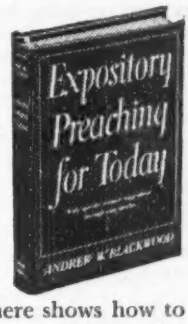

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East German Ban Hits Deaconesses

120 Reject Offer to Continue Hospital Service as State Employees—Mission Homes Closed

EAST GERMANY, May 18.—Pastors are not the only church workers to come under political pressures in East Germany these days. Latest group to encounter state disapproval is the deaconesses who work in public hospitals and other social welfare institutions. In Magdeburg, 120 deaconesses who for many years have been connected with the Altstadt hospital were recently told by municipal authorities that they must give up their jobs unless they sever connections with the Protestant deaconess service and become "public sisters"—at better pay than they have been receiving from the church. All rejected the offer. On their final day at the hospital, they were honored at a farewell service in the neighboring church. They asked permission to sing a last hymn on each floor of the hospital where they had served so long, but their request was denied.

Arrested Pastors May or May Not Be Given Trials

The number of pastors and other church workers arrested by local and regional police here continues to grow. Some time ago the church of Saxony estimated the number at 49; it is undoubtedly larger now. In some cases the charges against the prisoners are known or can be guessed at, but in the majority no definite reason for the arrest can be discerned. Relatives and friends of many of the men do not even know in which prisons they are being held. Whether they will be given regular trials is still a question. Recently Kurt Aland, professor of church history at Halle University, was released after several weeks' imprisonment, with no explanation given. Meanwhile, the legality of the Junge Gemeinde, the church's youth organization which is under severe attack by East German authorities, continues to be debated. The Freie Deutsche Jugend, state-licensed youth organization, is carrying on a nationwide campaign of abuse against the church group, more than 300 of whose members have been expelled from high school for refusing to withdraw from it. [See The Christian Century for May 13, p. 567.] *Junge Welt*, official F.D.J. daily, repeatedly charges that the Junge Gemeinde has ties with church groups in West Germany and is under the influence of "political poison" from the west. Those familiar with it realize that the Junge Gemeinde has no political ambitions whatever; it is simply an organization in the church providing religious fellowship for young members. Officials of the East German regional Protestant churches have come to the support of the Junge Gemeinde.

F.D.J. Leads Attacks on Inner Mission Projects

The F.D.J. paper took the lead in the effort to make it impossible for the Protestant Inner Mission to continue its projects for the sick, crippled and aged in Magdeburg and Neinstedt. [See The Christian Century for May 20, p. 609.] The F.D.J. charged that the young cripples in the home at Cracau, a Magdeburg suburb, have been beaten by the supervisors, prevented from participating in political meetings and given bad food. Further, said *Junge Welt*, ties with West Germany and even with the United States have been so close that political influence of the "Eisenhower and Adenauer" type has streamed into the home. At public demonstrations in Magdeburg, the Cracau project was denounced. Now some of the Cracau officials have been arrested. The Inner Mission institutions at Neinstedt, near the Harz mountains, have been placed under state control.

No East German Counterparts for 'Don Camillo' and 'Peppone'

East German reaction to the widely praised novel by the Italian Giovanni Guareschi published here as *Don Camillo und Peppone* [U.S. title: *The Little World of Don Camillo*] differs from that in other countries. Our experience with communism does not resemble that which Guareschi describes as common in Italy, with the village priest and the Communist mayor on amicable if competitive terms and with good Catholics in the mayor's following and good Communists in the priest's fold. Perhaps Italy's Communist politicians are better Christians than ours; perhaps Italy's priests are in better rapport with the masses and do not object to their Communist associations. At any rate, among us the Communists do not want to be active church members, and earnest Christians shy away from any kind of Communist political activity.

'Pastoral Helpers' May Be Answer to Clergy Shortage

The synod of the regional Evangelical church of Saxony is considering a new regulation which would permit congregations that cannot find trained theologians to serve them as pastors to employ "pastoral helpers"—men who, although untrained in theology and not even graduates of the two- or three-year preparatory course, would hold religious services and perform other pastoral work. It will probably be some time before this practice is authorized. The fact that it is being considered indicates how serious is the shortage of trained pastors as well as of candidates for the ministry.

And So Forth

East German pastors have received from the state secretary for internal affairs a circular criticizing the German Evangelical Kirchentag held annually in East or West Germany. The circular declares that it is not true that the Kirchentag is nonpolitical, because political aims "play an important role in its make-up and function." The pastors had to sign the circular.

In May, a public collection was held on the streets to raise money for religious education. For the first time, solicitation from house to house was prohibited.

In his new book *Der Meister* ("The Master"), Max Brod, a German Jew, pictures Jesus as one of the greatest personalities the world has known. He treats the historical facts in a friendly manner, exercising poetic license to leave out or add details from the New Testament and other sources.

GERMANICUS.

Seek to Recover 'Close-in' Areas

Clergy Lead in Efforts to Rehabilitate Cleveland Sections—Many Churches Ponder Whether to Move Out

CLEVELAND, May 25.—Latest of Cleveland's "close-in" areas to announce plans for self-rehabilitation is the Broadway-55th section. As in the Hough avenue and other areas, Catholic and Protestant clergymen are taking the lead in activities carried out through community councils. Ralph J. Perk, vice-president of the Southeast council, which covers the region, says: "Most of the folks in this area want to stay here. Our job is to organize so that the minority who neglect their property will change their ways." Citywide support for the effort, dubbed "Operation Bootstrap," has been offered by Mayor Thomas Burke, James Lister, head of the city planning commission, and Galen Miller, president of the Cleveland welfare federation. Two Catholic priests and three Protestant ministers are among the local leaders.

Churches Face Problem: To Move or Stay?

Close-in churches on Euclid avenue to the east of the Broadway-55th area are faced with the problem of whether to stay where they are or move to the suburbs where many of their members now live. A Christian church has announced that it will leave in three to five years, a Congregational church has decided to improve its property and remain, a Jewish temple has acquired a new suburban site. One Baptist church has already moved. A Unitarian congregation solved its dilemma by grasping both horns; it voted to move to the suburbs, but to leave some of its members behind to form a new church in the old building.

R.S.V. Scholars Address Institute on Judaism

For more than a score of years the Euclid avenue Jewish temple has been putting on an annual institute on Judaism for Christian ministers here. The theme this year was the new Revised Standard Version of the Bible. Lecturers were two members of the committee which made the revision: Herbert Gordon May, professor of Old Testament language and literature at Oberlin Graduate School of Theology, and Harry M. Orlinsky, professor of the Bible at Hebrew Union College-Jewish Institute of Religion. They repeated their lectures at an evening session attended by church school teachers. At the meeting of the Greater Cleveland ministerial association held during the institute, Weyman Parsons, pastor of Heights Christian Church, was elected president for next year.

Assemblies of God Sponsor Sunday School Convention

An enrollment of 710,000 Sunday school pupils was reported at the Northeast regional Sunday school convention of the Assemblies of God held here recently. This represents a 61 per cent gain in the past three years. J. O. Savell, assistant general

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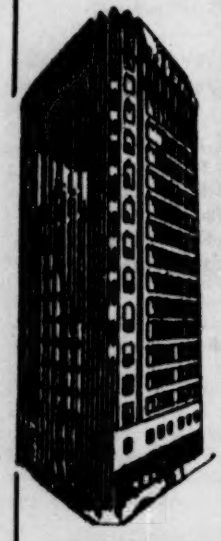

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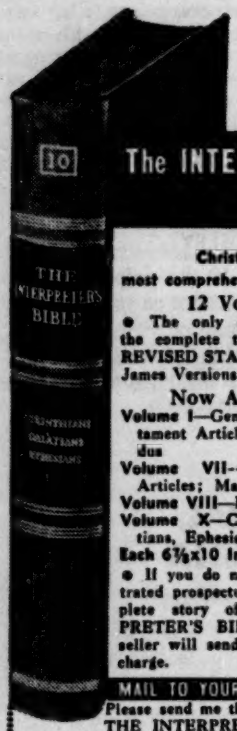

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superintendent of the denomination, defined Christianity as a service; no branch of the church has a greater opportunity for service than the Sunday school, he said. Most of the sessions during the three-day convention were given over to workshops and conferences on techniques. Three thousand delegates from 19 states attended.

Cleveland's Protestants Present TV Series

Television station WNBK has been carrying a 13-week series of programs on what the Protestant church has to offer; station WEWS is currently presenting a "TV Sunday School." Both programs are sponsored by the Cleveland church federation. Wilbur E. Goist, pastor of Rockport Methodist Church, was master of ceremonies for the WNBK series, which depicted the church's work in marital counseling, Bible study, home and church worship, social welfare, home and foreign missions and other enterprises. The concluding program summarized "convictions Protestants live by." The TV Sunday school series will end with a program demonstrating what goes on in vacation church schools and promoting attendance at such schools throughout northern Ohio. Meanwhile, Supt. Mark Schinnerer of the Cleveland school system has received tacit assurance that the city will not lose its chance for an educational TV channel even if it fails to act before the June 2 deadline. The school board has voted $500,000 for such a station, and the Ford Foundation has promised $100,000. Mr. Schinnerer thinks that color TV will be an actuality soon, and that initiation of the station should be delayed until that time.

Honor D. R. Sharpe, Baptist Leader

D. R. Sharpe, for 28 years executive secretary of the Cleveland Baptist association until his retirement in February, and Mrs. Sharpe are planning a trip to India. Distinguished civic and religious leaders of Cleveland spoke at a luncheon honoring Dr. Sharpe Feb. 13. Angus C. Hull, Jr., was recently installed as Dr. Sharpe's successor.

And So Forth

At its 76th annual meeting in Akron May 19 the women's auxiliary of the Episcopal diocese of Ohio voted to devote its united thank offering to the Ohio experimental farm at Kiyosato, Japan, which is to be the model for Japan's 4-H clubs.

J. Edward Lair, minister of Highland Congregational Church, has been installed as president of the Cleveland church federation for 1953-54. At the annual meeting Harvey O. Yoder, a past president, was given a Christian citizenship award—the third such honor conferred by the federation. Raleigh Sain, a vice-president of the federation and head of its department of interchurch relations, leaves the pastorate of First Evangelical United Brethren Church, Independence, on June 30 to become director of research and planning for the Detroit council of churches.

The Erie council of churches has added an amplification system to the Boy Scout camp's chapel equipment. A new tower will house the apparatus, which includes an automatic record player for hymns and chimes.

WALTER E. DANIELS.

Dazed Waco Sets About Rebuilding

Selfless Spirit Displayed in Rescue and Relief Work After Tornado—Launch Texas Council of Churches

WACO, TEX., May 26.—The tornado that hit downtown Waco May 11 and left 114 dead and property damage estimated at $57 million also left in its path a demonstration of Christian brotherhood probably unknown except in similar disasters. Churches throughout this city of 85,000 opened their doors to provide shelter for 1,000 homeless families. The Salvation Army, the Red Cross and other agencies distributed clothing, food and other essentials of living. All able-bodied persons volunteered to aid the suffering. Throughout Texas and the rest of the nation businesses, newspapers and radio stations, as well as individuals, took up collections or sent their own gifts of money. As a result, two weeks after the disaster more than $2.5 million in cash has been received. Similar expressions of Christian concern have come to the people of San Angelo, 200 miles west of Waco, where a tornado struck on the same day, leaving 10 dead, and to victims of the current floods in southeast Texas.

Churches Count Members Among the Dead

Many of Waco's churches numbered members among the dead. Columbus Avenue Baptist was worst hit; 12 of its people —2 of them deacons—lost their lives. W. W. Melton, the 75-year-old pastor, conducted funeral services for 13 victims. A heavy share of services fell, too, to G. Ashton Oldham, retired Protestant Episcopal bishop who is temporarily filling the pulpit of St. Paul's Church. Creed and color were forgotten as rescue workers labored together to dig into the ruins and bring out the dead, care for the wounded and supply the basic needs of those whose homes had been demolished or damaged. The same selfless spirit is dominant as civic leaders meet to plan for rebuilding the torn heart of the city. The tornado missed the Baylor University campus by about eight blocks. Prof. Keith James of the philosophy department and his wife were killed when a five-story building toppled onto their auto, and Prof. Leslie Rasner of the school of business and his wife were seriously injured. Two Baylor students—one a minister—were killed while working at their part-time jobs in the downtown area. Baylor opened its buildings for shelter of the homeless, and at least 1,000 men students worked day and night for three days removing debris from the stricken area and recovering crushed bodies.

Worship Services Proceed Despite the Ruin

Rain—nine inches of it—fell almost continuously from the time the tornado struck until Saturday, but the sun shone brightly on the Lord's Day. Churches were filled to capacity. All sermons emphasized that Wacoans either have been or should be drawn closer to God as a result of the tragic experience they suffered. At First Methodist, which lost its roof and the his-

toric steeple that had served for decades as a Waco landmark, Pastor Maggart Howell said: "Thank God for life. . . . We are a lucky group of people." Some two miles away, the membership of Emmanuel Baptist met in a tent in the shadow of the debris that had been their church house. Pastor Tilson F. Maynard assured his stunned audience that the love of God passes all understanding, and that the providence of God cannot be interpreted in isolated cases. "The good that God works out of this disaster depends on our response to him. . . . God is refining us, bringing us . . . to a new spirit of humility," he said. At First Baptist, damage was estimated at $15,000. Of the Christian (Disciple) churches in the city, only one, Preston Street, suffered damage, and that slight.

Texas Council of Churches Comes Into Being

Representatives of 11 denominations met recently to bring to reality the two-year-old dream of a Texas state council of churches. The 150 delegates at the inaugural meeting represented the following denominational groups: African Methodist Episcopal, Augustana Lutheran, Congregational Christian, Czech Moravian, Disciples of Christ, Evangelical and Reformed, Evangelical United Brethren, Methodist, Presbyterian, U.S., Presbyterian, U.S.A., and Protestant Episcopal. Methodist Bishop William C. Martin, chairman during the council's formative period, presided at the organizational meeting. First president of the new council is Pres. M. E. Sadler of Texas Christian University (Disciples of Christ), Fort Worth.

Presbyterian, U.S., College Honors British Methodist

Austin, 103-year-old Presbyterian, U.S., college at Sherman, is the oldest Texas institution of higher learning operating under its original charter, and the first in the southwest to grant the A. B. degree. It is proud that it bridged denominational lines at its very beginning by naming to its board of trustees Gen. Sam Houston, a Baptist. That ecumenical spirit was still evident yesterday, when it granted an honorary LL.D. degree to Arthur E. Southon of Knowle, Bristol, England. Dr. Southon, a Methodist circuit rider and former missionary to Nigeria, has become famous throughout the British empire as a gifted interpreter of biblical characters. His dramatic stories about Bible characters are just beginning to drift in book form to American readers. Unable to come to Sherman because of ill health, Dr. Southon received the degree *in absentia* from A. Stanley Leyton, British chairman of the World Methodist Council and Methodist representative on the British Council of Churches. The ceremony, which took place at the same time Austin was awarding the degree by proxy to S.S.G. Simmons, British consul at Dallas, was held in the "new room" of John Wesley's chapel in Bristol.

And So Forth

Church and other schools in the southwest benefit under terms of the wills of two Texas oil men who died recently. Murray C. Sells of Gladewater left the bulk of his estate, estimated at $4 million, to 10 colleges and universities in Texas, Oklahoma and Arkansas. Largest shares (20 per cent each) went to John Brown University, Siloam Springs, Ark., and Texas Wesleyan College at Fort Worth. Marrs McLean of San Antonio, who had holdings in oil, grazing and wheat lands valued at over $20 million, made allocations to his survivors, then ordered that the bulk of the estate be placed in a tax-free foundation, 42 per cent of the proceeds to go to Baylor University, 20 per cent to Trinity University, and 6 per cent each to three orphans' homes—Buckner's, Presbyterian and San Antonio.

Henry Hitt Crane, Detroit Methodist pastor, spoke on Southern Methodist University's Religious Emphasis Week program despite protests and hints of picketing by a Dallas post of Veterans of Foreign Wars. The veterans complained to S.M.U. officials that Dr. Crane "is an official of the Methodist Federation for Social Action and is connected with the National Council Against Conscription." Chaplain George C. Baker of the university said he did not see why the school had to clear its speakers through the V.F.W.

When Thomas D. O'Neal came to the pastorate of New Diana Methodist Church near Gilmer last June, he found the church $3,000 in debt. He mortgaged his car for $275 and handed the proceeds out in $5 bills to his congregation. Each member invested the money in some endeavor—from making aprons to planting peanuts. Now, 11 months later, the proceeds have rolled in, and the debt has been paid.

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Studies Needs of Indonesia Synods

Church World Service Official Responds to Appeal on Behalf of Churches in War-Devastated Areas

DJAKARTA, INDONESIA, May 8.—Arnold B. Vaught, associate director of the (U.S.) National Council of Churches' department of Church World Service, is on a fact-finding trip to Ambon, looking toward a possible rehabilitation grant to the churches there. Before leaving for that war-torn area, he consulted with Indonesian Christian leaders here. The National Council of Churches of Indonesia has requested the following assistance from C.W.S. on behalf of its member bodies and agencies: aid for the synods of Ambon, Minahasa and Timor, all of which lost many church buildings and parsonages during the Japanese occupation and Allied liberation; transportation facilities for N.C.C. headquarters staff; scholarships for students in the Higher Theological School and a house for a teacher at that school. The sole material assistance to these synods in their rebuilding efforts since the war has come from the Indonesian government. No missionaries are now connected with the powerful church in Minahasa, an area 90 per cent Christian.

Catholic, Protestant Parties Affirm Loyalty to State

Firm loyalty to the state of Indonesia was expressed at the Catholic and Protestant party congresses held during April. The closing reception given by the Catholic party, which has 8 seats in parliament and 1 cabinet member, was attended by Prime Minister Wilopo and several of the cabinet. Wilopo thanked the Catholics for their contribution to the attainment of independence. The party's chairman, I. J. Kasimo, said its purpose is to help achieve prosperity for Indonesia, a purpose it can carry out so long as the nation's "five principles" guaranteeing religious freedom are retained. . . . At the conference of the Protestant party, which has 6 parliamentary seats, Chairman J. Leimena, who is cabinet minister of health, also stressed his party's loyalty to the Indonesian state and its basic "five principles." "We did not know of a communist, socialist or Islamic state during the proclamation period, but only the state of Indonesia," he said. "The Christian community, a minority group, is an essential part of the Indonesian people. I do not want to discuss the question of an Islamic or a national state, but in the interest of national unity I appeal to all to return to the spirit of the Aug. 17, 1945, proclamation. We want . . . a state in which all religions may exist freely, with the same responsibilities for maintenance of the nation."

Call for Muslim Unity as General Elections Near

In mid-April the 500 lay delegates attending a five-day Indonesian Muslim congress in Medan (Sumatra) declared that the nation's democracy must accord with the laws of Islam, that all law should be based on the Koran and that the president of the republic should be a Muslim. On April 3, anniversary of Mohammed's ascension, Isa Anshary, Masjumi (Muslim) party parliament member, appealed for Muslim unity during the coming general elections, declaring that those elections will decide the fate of Islam in Indonesia. He urged that the Muslim community cleanse itself of all corruption in order to achieve unity. "We must know who is our friend and who our enemy," he said. Referring to Anshary's speech at a subsequent P.N.I. (Nationalist) party meeting in Bandung, Gatot Mangkupradja said that it is the province of God alone to determine who are real Muslims, and appealed to his audience to decide between Anshary and Pres. Soekarno, who has warned against the dangers of establishing an Islamic state. Sidik Djojosukarto, chief of the P.N.I., said his party is the only one that has not been involved in Communist uprisings, attempts to set up an Islamic state, or efforts to overthrow the government by armed force. He declared the P.N.I. will work with all parties except "unreasonable Communists and extreme religionists." While admitting that there is a Communist danger, he said the real problem is that raised by the extreme Muslims who support the insurrectionary Darul Islam group.

Darul Islam Depredations Continue in West Java

Official estimates of 1952's casualties in the armed revolt in West Java led by Darul Islam exceed those given recently by Djakarta's left-wing Muslim paper *Merdeka*. [See The Christian Century for May 13, p. 586.] The report of the social welfare inspector released in April lists 2,096 persons killed; of these 182 had been kidnapped and 519 tortured. The number of houses burned is given as 9,254; of houses robbed, 22,818. These figures exclude losses suffered by the civil administration, the railway service and other government agencies. Government assistance is now being given to 107,158 persons. The report says that while in earlier years the people fled in panic after hearing shots, now they flee only in the face of large-scale attack. In East Priangan, West Java, the association of members of village administrations has appealed to Pres. Soekarno to declare the outlaw gangs "state enemies." On April 7, when an army unit clashed with 150 members of Darul Islam in West Java, three of the gang were killed and 14 captured. Among those captured was a commander of the Indonesian Muslim army in the Tjeribon area. Arnold Mononuto, minister of information, says that lack of resources is the reason the government has not made more strenuous efforts to counteract the Darul Islam bands.

And So Forth

At its synod meeting in mid-April, the Church of Western Indonesia ("Fourth Church") voted to retain the policy of former Pres. W. J. Rumambi, which keeps Indonesian, Dutch and Chinese congregations in a single organizational structure. The synod elected C. Kainama to succeed Rumambi as president.

Minister of Information Mononuto, a Christian and a member of the Nationalist party, leaves soon for his new post as In-

donesia's first ambassador to the Chinese Communist government in Peking. Mononuto is a native of Minahasa and has been a national leader since the proclamation of independence.

Inamullah Khan, secretary of the World Muslim Congress, has said that he favors an Islamic state for Indonesia, but that this does not mean a theocracy. He insists that a true Islamic state allows freedom of worship. WINBURN T. THOMAS.

AMERICAN BAPTISTS

(Continued from page 695)

the President and Congress to implement our national desire for peace, and the moment the present tension eases to press vigorously for disarmament.

At the final business session it was recommended that the convention meet in Washington, D. C., in 1955, so some sessions may be held jointly with the Southern Baptist Convention, which will meet there at that time. But when a minority report insisted on written guarantees that all delegates, including Negroes, would be accommodated in hotels and restaurants in line with the convention's long-standing policy, the recommendation was referred to the General Council for further study of the housing situation.

At the same session, the convention approved a statement by Pres. Dawson which commended the caliber of our foreign service, but strongly condemned "excessive drinking in some of our overseas embassies, particularly in Muslim areas where laws prohibit the use of alcoholic beverages." The statement will be communicated to the state department.

Evangelism Is Stressed

In line with the denomination's plan to promote a nationwide revival this year, three sessions of the convention were devoted to evangelism. Walter Woodbury, secretary of the department of evangelism, explained that the major emphasis will be on conversion of "baptized sinners," reenlistment of indifferent church members, and endeavors to get nonresident members to join churches in the communities where they now live. On Sunday afternoon Charles B. Templeton, National Council evangelist, preached to an audience of 9,000 in a rally at Red Rocks Park amphitheater, in a mountain setting 15 miles from Denver. That night he addressed a capacity audience in the auditorium. At the closing session Billy Graham preached to an overflow audience, by far the largest of the convention.

In his Sunday evening address Mr. Templeton discussed the resurgence of interest in evangelism, some modern misconceptions of evangelism, and the urgent need to keep evangelism at the heart of the church. "Think of the excesses—commercial, theological and emotional—that have been committed in the name of evangelism," he said. "We must stop thinking of evangelism as something done spasmodically by dogmatic specialists using sensational methods. Since every minister and every layman is called to be an evangelist, mass evangelism is an abnormality in the Christian community. Tomorrow's evangelism must go beyond individualistic and egocentric salvation, provide a deeper motive for decision than mere emotion, have an adequate doctrine of the church, and speak to our generation with penetrating insight into its problems." Billy Graham announced substantial agreement with Templeton's convictions. "An evangelism that is not church-centered is of no value to the Kingdom of God," he said.

Attention to Current Issues

A unique feature of the convention was a public opinion poll on crucial issues conducted under the direction of Pres. J. Donald Phillips of Hillsdale College. The audience of approximately 6,000 was divided into discussion groups of 6 each. More than 100 of the groups reported their conclusions over floor microphones. In a "meet the press interview," Paul Hoffman, a Baptist layman who is director of the Ford Foundation's $15 million Fund for the Republic, was interviewed by a panel of editors and reporters with a minister serving as moderator.

Other highlights of the program were: the sermon by Victor Scalise, Lowell, Mass., pastor and a former Roman Catholic; appointment of 87 new missionaries, 41 home and 46 foreign—the largest number at any convention since before the depression of the 1930s; authorization of a management audit of the entire organization of the convention with a view to increasing coordination and efficiency; observance of the 100th anniversary of the American Baptist Historical Society; introduction of new nursery and junior high teaching materials by the publication society; informative addresses by Loren Noren and William Braisted, missionaries recently released from Communist China, and by Edwin Dahlberg and Mrs. Leslie Swain, who recently returned from India where they represented the denomination at a meeting of the central committee of the World Council of Churches; and a soul-searching address, "Christ the Answer to Human Rights," by Gardner Taylor of Brooklyn, pastor of the Concord Baptist Church of Christ (Negro).

Total registration was 9,688 (3,395 delegates, 6,293 visitors). Winfield Edson, pastor of First Baptist Church, Long Beach, Calif., was elected convention president. The 1954 convention will be held in Minneapolis. Fraternal delegates included J. W. Storer of Tulsa, president of the southern convention; Jacob Meister, president of the Baptist Union of Germany; and F. Bredahl Petersen, president of the Baptist Union of Denmark.

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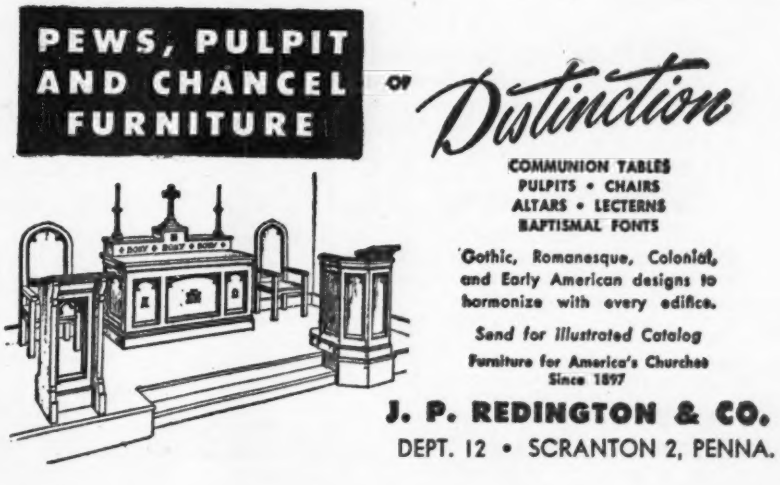
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